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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णत्वं पूर्णमादाव पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā* VI. 30.

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पशूनां पतिं पापनाशं परेशं

गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।

जटाजूटमध्ये स्फुरद्गाङ्गवारिं

महादेवमेकं स्मरामि स्मरारिम् ॥

We recall to our mind Śrī Mahādeva, the sole vanquisher of Cupid, who is the protector of all beings, destroyer of sins, and the Lord of the Gods, who wears a tiger-skin and is the best among objects of worship, through whose matted hair the Ganges flows.

Problems of the Bhagavadgita—IV.

~~~~~BY K. S. RAMASWAMI SASTRI, B. A., B. L.

( Continued from the previous number. )

## THE GURU IN THE GĪTĀ

The importance of the *Guru* ( the teacher ) is emphasised in the *Gītā* in unmistakable terms and the nature of the *Guru* is declared equally unmistakably therein. The Lord is called in Chapter XI verse 43 as *Guru* and *Gariyān* ( the greatest Teacher ). He is, in fact, the *Ādi Guru* ( First *Guru* ). In the language of the *Yoga Sūtras* पूर्वेषामपि गुरुः कालेनानवच्छेदात् ( I, 26 ) He is the *Guru* of all as He is eternal. In Chapter IV verse 34 the Lord directs Arjuna to seek the teacher who is both *Jñānī* ( Knower ) and *Tattwadārśī* ( seer of truth ) and learn from him the truth by means of prostration before him, interrogation and service. In Chapter XIII verse 7 He states that *Āchāryopāsana* ( service of the teacher ) is an element in *Jñāna* ( Knowledge ). The Lord shows by example how the true teacher will suit his teaching to the disciple and even tell him secrets which he could not himself seek to know, and pull him up to his own level and make him attain perfection. In Chapter VII verse 1 and Chapter IX verse 1 and Chapter X verse 1, the Lord as the ideal *Guru* voluntarily and graciously teaches the truths which will enable the disciple to know the Lord in full and attain the highest auspiciousness and bliss. At the end He asks if the disciple has heard the truth with an un-

divided attention and has become free from delusion and grief. The ideal *Guru* will not stop till he confers the highest wisdom and bliss on the disciple.

## THE DISCIPLE IN THE GĪTĀ

Equally clear is the declaration in the *Gītā* about the disciple. The Lord's love flowed towards Arjuna as soon as the latter said, "I am Thy disciple; I seek refuge in Thee. Teach me and discipline me." The way in which the disciple should interrogate the teacher and grow in clarity, faith, wisdom, power and perfection is clear from the *Gītā*. The Lord's injunction about *Paripraśna* ( interrogation ) in Chapter IV verse 34 is amply fulfilled by Arjuna. In Chapter II verse 1, he asks Śrī Kṛṣṇa to give him a clear lead, as he felt confused by the double declaration of *Samkhya* and *Yoga* in Chapter II. In chapter IV verse 4, he asks Śrī Kṛṣṇa how He could have taught the Truth to the sun-god. In chapter V verse 1 he asked which was better *Karma Sannyāsa* ( renunciation of action ) or *Karmayoga* ( *Yoga* by action ). In chapter VI he asked about the means of mental control and the fate of the *Yogabhraṣṭa* ( fallen from *Yoga* ). It was after all this that he broke forth in chapter X verses 12 to 14 in praise of the Lord, saying that Śrī Kṛṣṇa was *Para Brahma* ( Supreme *Brahma* ) and *Śātata*

*Puruṣa*, ( the eternal divine Being ) and that he believed what the sages had said about that matter. In chapter XI verse 2 he said that his *Moha* ( delusion ) was vanquished by the Lord's revelation. He yearned to see the Lord's cosmic form and had the blessed cosmic vision by the Lord's grace. In chapter XII, he sought to know the distinction between *Akṣara Upāsanā* ( worship of the Unmanifested ), and *Saguṇa Brahma Bhakti* ( devotion to Personal God ). In the later chapters also he went on plying the Lord with questions till he became fired with faith and full of the grace of the Lord. The perfection of discipleship is shown to us by his final reply. "My delusion is gone and my memory of self-knowledge has been attained through Your grace, O Achyuta. I am free from all doubt and shall do as I am bid by Thee." ( Chapter XVIII, verse 73 ).

### GĪTĀ: ITS PSYCHOLOGY

The *Gītā* analyses the mind in the approved metaphysical manner peculiar to Indian thought and gives us valuable lessons in regard to the nature and discipline and purification and perfection of the mind. The soul is different from the mind and the senses, and enjoys the objects through them ( XV, 19 ). The mind ( *antahkaraṇa* ) consists of four aspects ( rather four compartments ), *Ahaṁkāra*, *Chitta*, *Manas* and *Buddhi*. *Ahaṁkāra* is described in the *Gītā* as that blind and blatant self-assertiveness of the mind which obscures the true vision of the soul. The Lord speaks of the *Ahaṁkāra-Vimūḍhātmā* ( deluded

by egoism ) ( III, 27 ) who thinks that the soul is the doer whereas the real agent of action is the *Prakṛti* ( *guṇas* ) with which the soul identifies itself. *Ahaṁkāra* is an element in *Āsurī Sampat* ( demoniacal property ) ( XVI, 18 ). In XVIII, 58 it is described as leading to rebellion against God. *Chitta* is the principle of awareness and cognition. The Lord speaks of its being steadied and centred in the soul ( VI, 18, 20; XII, 9 ). *Manas* is the principle of cogitation. It is at the mercy of the senses ( II, 60, 67 ), though it is higher than the senses ( III, 42 ). It can and should be controlled ( VI, 12, 14, 25 ). It is by nature hard of control and unsteady ( VI, 26, 34, 35 ). But it can be controlled by practice and dispassion ( VI, 26, 35 ). It should be freed in the heart ( VIII, 12 ). It should be freed in God ( XII, 2, 8 ). It is referred to in some places of the *Gītā* by the term *Ātmā* ( e. g., VI, 5, 6 ). *Buddhi* is the principle of determination. It is called *Prajñā* in II, 67. Its loss is the greatest calamity which can befall us ( II, 63 ). It should be freed in *Samādhi* ( II, 53 ). It will become steady if the *chitta* is free from desire and hate ( II, 64—66 ). It is higher than *manas* and lower than *Ātmā* ( III, 42 ). It like the *manas*, is a portion of the *Aparā Prakṛti* ( VII, 4 ). The sāttwic, rājasic and tāmasic aspects of *Buddhi* are described in XVIII, 30—32. By Sāttwic *Buddhi* we realize the Supreme Truth and peace and Bliss ( XVIII, 51 *et seqq.* ). Perhaps the clearest analysis of cognition is in XVIII, 13,

14, 15, 16, where the Lord says that for externalized cognition the necessary elements are the body, the egoistic consciousness, the senses, the vital energies and the gods presiding over the functions of the senses. The *Ātmā* or soul is neither the doer nor the enjoyer in reality. The same idea is emphasized also in XIII, 5, 6, 20, 21, 22, 23, and XIV, 19, 20, 23, 25 and 26.

The practical aspects of the psychology of the *Gītā* are even more important than the theoretical analysis of the mind as revealed to us in the *Gītā*. In II, 62 and 63 the Lord points out how the mind by dwelling with loving relish on the attractive features of objects begins to have *Saṅga* (attachment) to them; *Saṅga* leads to *Kāma* (desire); *Kāma* when obstructed and thwarted by the natural desire of others for the same objects turns into *Krodha* (hate); hate leads to *Sammoha* (delusion); delusion leads to *Smṛtīvibhrama* (loss of memory of our true nature); the loss of such memory leads to the destruction of *Buddhi* (the principle of determinative intellect which exercises its faculty of wise and ethical choices in life); and the destruction of *Buddhi* leads to our destruction (*i. e.*, the loss of the glory of self-realization). Hence if we remove the tyranny of *Rāga* and *Dweṣa*, we can preserve clarity and wisdom and happiness even when enjoying God's creation (II, 64, 65). To use the language of the *Pañchadaśī* of Vidyaraṇya, there is a mental world (*Dhīprapañcha*) and a physical world (*Bāhyaprapañcha*). It is the former

that is the cause of self-bondage and self-obscuraton. A famous verse in the *Sarasvatī Rahasyopaniṣad* says: "When our deluded attachment to the body has slipped away from us, and when we have realized the Lord, wherever the mind goes there we have the thrill of supreme and ambrosial bliss."

In regard to the inter-relations of the mind and the senses and the body and the objects in the universe, the Lord gives us valuable advice and guidance. The senses have a natural outwardness of rush as is very well stated in the first verse of the second *adhyāya* of *Kāthopaniṣad*. The Lord says in II, 61 that the mind must pull them back. How is that to be done? By effort and by devotion (मत्परः). In III, 33 to 42 the Lord points out how our first impulses are the result of our past *Karma* and will irresistibly arise in the mind, how our real enemy is not such feeble first impulse but *Kāma* (desire), that *Kāma* has his seat in our senses and mind and *Buddhi* and deludes us, how we can strengthen each lower principle by invigorating it with strength from each higher principle, how the ascending order of principles is that of the senses and the mind and the *Buddhi* and the *Ātmā*, and how by seeking and attaining the grace of God we can overcome *Kāma* or desire. If the senses are weak and crave satisfaction, the mind should check and guide them; if the mind is weak, the *Buddhi* should check and guide it; if the *Buddhi* itself is set upon gratification of desire, we should seek the grace of God to give

*Śubha Buddhi* (pure determination). In the *Śvetāśvatara Upaniṣad*, third *Adhyāya*, there is a beautiful prayer for such *Śubha Buddhi*: 'स नो बुद्ध्या शुभया संयुक्तु' (Let Him dower us with a pure mind). If every day we make the utterance of such a prayer in a devout spirit a rule of life, He will rouse the *Śubha Vāsanās* (pure tendencies) in us and save us even when our *Buddhi*, which is our sovereign guide, has deserted his post and gone over to *Kāma*, who is our *Nityavairi* or sleepless enemy, to use the language of the Lord in III, 39. Such a man will soon become a *Dharmātmā* (pure-souled) and will attain God. He will never perish. We must note carefully the contrast between the word *Pranāśyati* (is lost) in II, 63, and the words *Na Pranāśyati* (is never lost) in VI, 36 and IX, 31 and *Na durgatim gachhati* (never attains a bad state) in VI, 40. In chapters XVI to XVIII the Lord has analysed clearly and completely for us the two *Sampats* (endowments) of human nature and the three types (*guṇas*) of human mentality. I do not set them out in detail here as I have done so often enough in the course of these pages. One very important fact to be noticed is that while the seeker of worldly pleasures is of uncertain and conflicting mentality (*Anekachittavibhrāntāḥ* as stated in XVI, 16), and while the seeker of pleasures in *Swarga* has a

mentality of manifold and endless and ever-shifting desire (*Avyavasāya*, *Bahusākhā* and *Anantā* as stated in II, 41), the seeker of God through *Karma Yoga* and the other ascending *Yogas* will have a steadfast mentality (*Vyavasāyātmikā* and *Ekā*, as stated in II, 41).

The highest aspects of the *Gītā* psychology are to be found in chapters VI, VIII and XII of the *Gītā*. In chapter VI the Lord points out how *Rājayoga* is attainable by *Abhyāsa* and *Vairāgya* (practice and dispassion) and how a *Yogabhraṣṭa* (the man of unattained Yogic perfection) never comes to grief but goes to heaven and is then reborn in a pure and pious family and strives further in the path of *Yoga* and attains God-realization. In chapter VIII the importance of the *Antima smṛti* (last thought) is shown as the final factor in God-realization. In chapter XII the Lord points out how the supreme mental plane is the plane of ceaseless adoration and realization of God, and how the necessary lower steps are efforts in that direction, doing the Lord's work, and surrendering the fruits of all actions unto the Lord. It is in this way that in the *Gītā* the mind is shown as the link between the soul and the oversoul, and that psychology is linked to metaphysics on the one side and ethics on the other.

(To be continued.)



# Gopis' Love for Sri Krishna—IV.

~~~~~BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

God tested His devotees. They came out successful in the test. Then the boon sought for by them was granted to them. The Divine Lord of the Masters of Yoga, though rejoicing in Self, sported with the Gopīs. Then for a time the Lord disappeared from the scene, and the Gopīs sorely missing the Lord began to look about for Him and lament in various ways.

The Poet-saint Nandadas says:—

*From bower to bower they roamed
about in quest of the merciful*

*Lord,
Failing to discover the Lord of
the heart, the damsels of Vraja
were sore distressed.*

*Smitten by pangs of separation
they all began to question the
creepers and trees of the forest.
Parted lovers are unable to dis-
tinguish the animate from inani-
mate creation.*

O Mālātī, O Jāti, O Yuthikā,
Ye are our friends; listen attent-
ively:*

*Did you perceive on this side our
Darling, the uplifter of the Govar-
dhana Hill, who has stolen our
hearts and humbled our pride?
O Ketakī, did you observe our
angry Lord anywhere this way?*

*Or has the gentle smile of Nanda's
darling stolen your heart?*

*O Mukṭāphala plant, bearing a
wreath of pearl-like flowers?*

*Did you see Nanda's child, the
Enchanter, possessing large eyes?*

O generous 'Mandāra'! heroic and
magnanimous Karavīra!*

*Did you see anywhere Balarāma's
heroic brother, the stealer of our
hearts possessing a gentle gait?*

*O Sandal, banisher of pain! you
cool every one's heat,*

*Pray tell us the whereabouts of
Nanda's darling to whom the world
pays its homage:*

*O friends, ask the creepers which
are blossoming profusely.*

*Without the touch of our hand-
some Lord such flower cannot
appear!*

*Hallo friend doe, Aye, why don't
you ask these does?*

*Their bright eyes indicate that
they have seen Hari somewhere
just now.*

*O the delicious fragrance of the
forest trees wafted by the mild
breezes!*

*It appears our dear Lord, who is
the abode of Bliss, and the allayer
of pain, has cast His looks at
them.*

*O blooming Champaka, you possess
a rare charm!*

* Mālātī, Jāti and Yuthikā are various species of the jasmine plant.

* The coral tree.

Pray, let us know where is Hari
 who sports in the bowers?
 O Kadamba, Nimba and mango
 trees, have you taken a vow of
 silence? If so, why?
 O exalted Banyan! pray furnish
 a clue to that handsome hero.
 O Āśoka, remove our sorrow and
 tell us where is our dear Lord,
 the jewel among men.
 O beadfruit tree, blessed and
 sweet! give these dying women
 nectar to drink.
 So questioning the trees near the
 Jamuna, they became utterly despon-
 dent, and said:
 "Friends, why should these hard-
 hearted souls give us the desired
 information, living as they do in
 a place of pilgrimage.
 O Jamuna, though knowing and
 realizing our woes you scrupulously
 observe strict reticence.
 The water which redeems the
 world, you carry openly in your
 bosom.
 O Earth, you have surely concealed
 somewhere the stealer of butter,
 who has stolen our hearts.
 Pray give us a clue to our dear
 Lord.
 O holy basil, blessed plant, dear
 always to Govinda's feet,
 Why don't you tell Nanda's child
 all about our woes?
 When He approaches the bowers
 and thick shades of trees
 He brightens up the forest by the
 glow of His moon-like face."

The Gopīs said:—

"The dust of the lotus feet of
 Śrī Govinda is blessed indeed. Even

gods and goddesses like Brahmā, Śiva
 and Lakṣmī, place the particles of
 this dust with reverence on their heads;
 let us also do the same."* So saying
 they completely lost their conscious-
 ness in Śrī Kṛṣṇa and began to
 imitate the various sports of Śrī Kṛṣṇa.

After this the Lord appeared on
 the scene again, and manifesting as
 many forms as there were Gopīs, He
 danced simultancously with every one
 of them.

The first verse describing the
 Rāsa-dance runs as follows:—

"The Lord sought to enjoy Him-
 self with the help of His *Yogamāyā*."†
 Then we find in the *Bhāgavata*
 expressions like 'आत्माराधोऽप्यरीरमत्' (though
 delighting in Self, He sported) 'साध्वान्म-
 न्मथमन्मथः' (One who enamours Cupid
 himself), 'आप्तकाम' (who has obtained all
 his desires), 'पूर्णकाम' (One who has
 all his desires fulfilled), 'योगेश्वर' (Lord
 of the Masters of *Yoga*), which prove
 definitely that this sport of the Lord was
 supremely divine. There was not the
 least trace of carnality in this sport.
 The word *Bhagavān* itself shows that
 the paramour-idea cannot be associated
 with the Lord, who is the inner self
 of all beings. For the word *Bhagavān*
 denotes One who possesses the six
 superhuman powers, such as assum-
 ing the size of an atom (अणिमा) etc.,
 and who is an infinite and inex-

* धन्या अहो अमी आल्यो गोविन्दाङ्घ्रयश्चरेणवः ।
 यान् ब्रह्मेक्षो रमा देवी दधुर्मूर्ज्यधनुस्तये ॥

(*Srīmad Bhagavata* X. xx. 20)

† भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।
 वीक्ष्य रन्तु मनश्चक्रे योगमायामुपाश्रितः ॥

(*Srīmad Bhagavata* X. xxix. 1)

haustible storehouse of Righteousness (धर्म) Glory (यश), Prosperity (श्री), Dispassion (वैराग्य) and Knowledge (ज्ञान).*

Carnality and illicit love cannot be conceived to exist in one who possesses these divine qualities. The Lord enacted the whole of this scene through the help of His *Yogamāyā*. The Lord is eternally pledged to fulfil the desires of His devotees; through His *Yogamāyā* things appeared to each one of His devotees as he or she would have them. It is through the power of this *Yogamāyā* (the Lord's own eternal divine energy), that the Lord though unattached, carries on His sports of creation, preservation and destruction. Just as a magician hypnotizes his spectators at will and conjures up scenes of his own choice before them, in the same manner the Lord enacted various sports through *Yogamāyā*. Śrī Rādhā was the embodied form of *Yogamāyā*. Another form of *Yogamāyā* He sent ahead of Himself to inform Kāṁsa about His advent, and through her help subsequently the Lord enacted the whole drama of divine sports in Vraja. When Brhamā stole the cowherd boys and calves, Śrī Kṛṣṇa who was then to all appearances a child of five assumed Himself through the power of this *Yogamāyā* the forms of those cowherd boys and calves together with all their paraphernalia—clothes, horns, sticks, etc. At the age of six, through the power

of the same *Yogamāyā*, He subdued the terrible snake Kālīya and drank off the forest conflagration. At the same age He enacted the sport of stealing the robes of the cowherd-maids of Vraja (who sought Śrī Kṛṣṇa as their husband) in order to lift the veil of *Māyā* that screened them from the Lord and develop their capacity for complete surrender. It was through the influence of His *Yogamāyā* that Śrī Kṛṣṇa when He was only a child of seven years appeared as a grown up lad to the eyes of the damsels of Vraja. It was through the power of this *Yogamāyā*, again, that the Lord appeared as sporting within the ring of the Rāsa-dance. It was through this *Yogamāyā* that each Gopī in the ring perceived the Lord of Gopīs beside her. Just as a child plays at its will with its reflection in a mirror, even so with the help of His *Yogamāyā* Bhagavān Śrī Kṛṣṇa sported with the Gopīs, who were like so many shadows of His own form.*

And it was through the action of the same *Yogamāyā* that the husbands of the girls who had gone to join the Rāsa-dance found their wives sleeping beside them.†

It was through the influence of the *Yogamāyā*, again, that Śrī Kṛṣṇa, a child of eleven years only, appeared differently to different persons when He entered the open court of Kāṁsa. To the wrestlers He appeared as hard

* देवर्षस्य समग्रस्य धर्मस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव वृष्णं भगु इतीरणा ॥

(*Viṣṇu-purāṇa* VI. १. 74)

* रेमे रमेदो ब्रजसुन्दरीमिर्वषार्भकः स्वप्रतिबिम्बविभ्रमः ॥

(*Srīmad Bhagavatā* X. 83. 17)

† भग्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् ब्रजैकतः ॥

(*Srīmad Bhagavatā* X. 83. 38)

as the hardest stone, to the citizens of Mathura He appeared as a superman, to women He appeared as the God of Love Himself, the Gopas saw Him as their kinsman, the wicked kings as their chastiser, His parents saw Him as their darling, Kamsa saw Him as Death itself, the ignorant regarded Him as a monster, the Yogīs saw Him as the Supreme Reality, and the Yādavas saw Him as the supreme deity.

It was a divine sport of Love between God Himself, who is all-sufficient and all-powerful, who is the Lord of the masters of *Yoga* and possesses the six divine attributes, who is the director of *Yogamāyā* (who is capable of bringing the impossible into the region of possibility), the master of supreme bliss and a veritable wish-yielding tree, on the one hand, and His devotees who were His own shadows, on the other.

In reality, Śrī Kṛṣṇa is always inseparable from Śrī Rādhā. Śrī Rādhā is Śrī Kṛṣṇa's own bliss aspect which assumes a separate body in order to enjoy the transcendent love and beauty of the Lord; and the Gopīs, who are the eternal friends and associates of Śrī Rādhā, are none else than so many manifestations of a particular class of infinite energies (Śaktis) whose office is to help and supplement His bliss aspect. These Gopīs, again, are subdivided into various groups or orders such as friends (सखी), associates (सहेली), companions (सहचरी), messengers (दूतिका) and maids (दासी). Śrī Kṛṣṇa embodies

supreme Beauty and supreme Love. Therefore, He is known as the Lord of Rasa (sweetness or joy), the Charmer of Cupid, One who puts to shame crores of Cupids in point of loveliness of form, the original seed or progenitor of the god of love, the divine and eternally fresh source of delight, solidified knowledge and bliss and the Supreme *Puruṣa* (Person). And Śrī Rādhā is Śrī Kṛṣṇa's transcendent Energy (पर प्रकृति) charmed by Śrī Kṛṣṇa's beauty and love, the embodiment of devotion and attachment for Śrī Kṛṣṇa. Śrī Kṛṣṇa enjoys His own Beauty and sweetness through this, His own Energy. This is the basis of Love between Śrī Kṛṣṇa, the Lord of Rasa, and Śrī Rādhā, who enjoys that *Rasa* (sentiment of joy and sweetness). This is not earthly love, it is never revealed in the region of ordinary mortals. That is why *Śrī Chaitanya-Charitāmṛta* says:—

*"In the paramour-sentiment, Rasa
(the feeling of joy and love) is
strung to the highest pitch.
Except in Vraja, it is nowhere
revealed."**

'Vraja' here means the divine region of Goloka which is sustained on the sentiment of love for Śrī Kṛṣṇa. It is therefore, that the Lord of Vraja and the Master of *Rasa*, Śrī Kṛṣṇa, never goes even a step beyond the boundary of this transcendent Brindāban. †

* परकीया भावे अति रसेर उल्लास ।

व्रज बिना इहार अन्यत्र नाहि बास ॥

† ब्रन्दावन परित्यज्य पादमेकं न गच्छति ।

Bhagavān Śrī Kṛṣṇa is pure Consciousness, pure Bliss, pure Love, pure *Rasa* (enjoyment), and these Gopīs, the beloved of Śrī Kṛṣṇa, are nothing but embodiments of consciousness, bliss, love and emotion in their purest forms. By Gopīs are meant Śrī Rādhā, or the bliss aspect of Śrī Kṛṣṇa, and Her companions, who are eternally engaged in bringing about the union of Rādhā and Kṛṣṇa, and who through that effort enjoy happiness which is even intenser in experience than the bliss enjoyed by Śrī Rādhā. These do not possess earthly bodies of the type we mortals possess, made of flesh and blood, conceived in *Prakṛti* and created out of its elements, which take birth as a result of past *Karma* for the experience of pleasure and pain. They are eternal; although manifested in creation and sporting in the world of Death, they live in the state where death is transcended. Their divine forms and their eternal Rāsa-dance can be perceived only by divine eyes through which overflows the purest sentiment of Love.

In the *Padma-Purāṇa* the Lord Himself says to Śrī Mahādeva with reference to Śrī Rādhā and the Gopīs:—

“Śrī Rādhā is My beloved—know Her to be the supreme Goddess. Surrounding Her and behind Her are lakhs of Her female companions. Just as My own form is eternal, they too are eternal. My parents, friends, the cows and cowherds of Brindaban and Brindaban itself are eternal and made of the purest elements of Consciousness and Bliss. Know this

Brindaban of Mine to be the very essence of Bliss.”*

In the *Rasollāsa Tantra*, Śrī Śiva says to Devī Pārvatī referring to the Rāsa-dance:—

“Just as there are the gross, subtle and causal bodies of men, even so there is a fourth species known as the *Bhāva-deha* (body made of the purest Love); this body is attained through God's grace, and is easily obtained from birth to birth through His grace. This *Bhāva-deha* is generally possessed by liberated souls who have the privilege of eternally waiting upon the Lord, or by the Lord's own representatives whose function is to carry out God's purpose on earth. Or, occasionally, O supreme Goddess, this body may be attained by a soul even by spiritual discipline. This *Bhāva-deha* is neither subject to Guṇas (due to *Karma*) nor is it beyond the Guṇas (Nirguṇa); it is a body purely divine in essence which is found only in Brindaban and nowhere else. The Gopīs attained their object through their union with Śrī Kṛṣṇa: this union was neither actuated by lust, nor was it entirely free from desire. It was a union brought about by the instrumentality of the *Bhāva-deha*.” From these words of Śrī Śiva it is quite evident that the

* इमां तु मत्प्रियां विद्धि राधिकां परदेवताम् ।
अस्याश्च परितः पश्चात् सख्यः शतसहस्रशः ॥
नित्याः सर्वा इमा रुद्र यथाहं नित्यविग्रहः ।
सखायाः पितरो गोपा गावो बृन्दावनं मम ॥
सर्वमेतन्नित्यमेव चिदानन्दरसात्मकम् ।
इदमानन्दकन्दाख्यं विद्धि बृन्दावनं मम ॥

love between Śrī Kṛṣṇa and the Gopīs was purely divine in its nature. The union of the Gopīs with Śrī Kṛṣṇa was not of the earthly, gross or physical type. There was not the least play or exercise of the organs of sense in the union. Therefore, it is a heinous crime to detect sin in this divine sport of love.

PRIVILEGE AND DUTY

It has, however, to be specially borne in mind that none else than the Lord Himself can conduct this sport. The privilege of worshipping God through the sentiment of the Gopīs is open to all Jīvas who have developed dispassion and pure Love. It is not confined to women alone, nor is it necessary for men who desire to cultivate this love, to dress themselves as women. What is necessary is to accept the Gopīs as the model of this love, and to stimulate within one's heart the kind of love possessed by them. It is the proper attitude of mind and not a particular form of dress that counts in this form of worship. He alone that possesses this divine, disinterested and undivided love, may worship God through the sentiment of the Gopīs. Of course, the object of worship would be none else than God Himself.

Those who worship God through the sentiment of the Gopīs, recognize all beings through their *Bhāva-deha* as females (Prakṛti), and the only male, the transcendent, ever-youthful captivator of their hearts is the child of the 'Lord of Vraja' (Nanda) who is the sole husband—the Supreme Lord of all. They cannot conceive

of any other male than the Darling of Nanda. A supremely faithful wife, says Goswami Tulasidas, knows of no other male than her own wedded husband. In the region of this divine Love no other male than Śrī Kṛṣṇa, and no other female than the devotee, whose thoughts are immersed in the nectar of Love for Śrī Kṛṣṇa, is privileged, or has the capacity, to enter. The gate of this divine temple of Love inhabited by the blissful Energy of the Lord is totally closed against ordinary men and women of the world. One who seeks to enter this transcendent region has to show his permit to the divine lady who keeps watch at the gate. This permit, again, which is nothing else than an intellect immersed in the nectar of Śrī Kṛṣṇa's love, can be obtained by him alone who surrenders his body, mind and possessions to the beloved Lord, who renounces all his desires, who has subdued all his passions such as lust, anger, greed, and so on, and clothed with dispassion and adorned with divine virtues, offers himself as sacrifice at the altar of Love. A Hindi poet says:—

"First he offers his head, then he enters;

*Such a noble Lover alone can enter this region."**

Therefore, no human being can ever play the role of Śrī Kṛṣṇa in this *Līlā*, no matter if he is believed to be a great religious preceptor

* प्रथम सीस अरपन करे, पाछे करे प्रवेस ।
ऐसे प्रेमी सुजनको, हे प्रवेस यहि देस ॥

(Āchārya), teacher or devotee, a liberated soul (*Jīvanmukta*), or one possessing the divine sentiments. If, therefore, any one assuming Śrī Kṛṣṇa's role calls upon others to worship him according to the spirit of the Gopīs, one should keep at a respectable distance from such a pretender. Specially one who suggests that women should worship him in the way of the Gopīs should be treated as a rake and a debauchee. A genuine aspirant, however, has to avoid the company even of men who associate with women, not to speak of women themselves.*

This type of Love is so rare that even gods are not eligible for it. The nectar of this sublime love is drunk only by those devotees who take delight in the sentiment that reigned supreme in Vraja, whose heart beats in unison with the feeling that predominated in Vraja, who possess the divine Love which was once manifested in Vraja. It is only by dedicating oneself at the feet of the blessed Gopīs and attuning oneself with the sentiment of the Gopīs, that one can attain this rare divine Love, which does not possess the least trace of lust or desire for enjoyment, and the object and embodiment of this love, the swarthy-complexioned Śrī Kṛṣṇa of rare beauty. *Śrī Chaitanya-Charitāmṛta* says:—

"One who seeks to possess this nectar-like sentiment of the Gopīs,

*Spurning the Vedic laws, he worships Kṛṣṇa,
He alone who worships Him through Love and attachment,
Gets in Vraja the company of the Darling of the blessed Lord of Vraja.**

A true lover does not repudiate the Vedic laws; on the contrary, when divine love manifests itself in him the Vedic laws themselves leave their hold on him, knowing that he has attained that love in which lies their supreme fulfilment. He who deliberately repudiates the Vedic laws is bound to suffer a spiritual fall.

The poet says:—

*"There is one law governing this Love, namely, that laws no longer bind the votary.
But he who repudiates the laws knowingly, does not possess this love."†*

This path is not for those who hanker after sensuous pleasures, nor is it meant for those who simply put on the garb of a devotee. This sacred path is trodden by those selfless souls who having conquered the attractions of the world and curbed all desires seek to worship God alone. Any attempt on the part of those who entertain in their hearts the craving for enjoy-

* सेह गापीमावायुते जाँर लोभ हय,
वेदधर्म सर्व त्यजि सेह कृष्णरे भजय ।
रागानुगामागे भजे जेह जन,
सेह जन पाय ब्रजे ब्रजेन्द्रनन्दन ॥

† एक नेम यह प्रेमको, नेम सै छुटि जाहि ।
पै जो छाँडै जानिकै, तहाँ प्रेम कछु नाहि ॥

* स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मनान् ।

(*Srimad Bhagavata*)

ment to tread this path would be as dangerous as to leap into a blazing fire, or to put one's finger into the mouth of a deadly snake. The poet again says:—

"One who seeks to drink the nectar of Love and is yet attached to the enjoyments of the world will find that the poisonous effect of this attachment spreads throughout his system, burns his heart and shatters his whole frame."*

That is why Śrī Sukadeva warns all against this danger when he says:—

'Śrī Śiva drank off the deadly poison, everyone cannot do it; in the same manner God himself enacted this sport (of the Rāsa-dance), man can never imitate this act of His. A frail mortal should never therefore even think of imitating this sport. Any one attempting this through foolishness will surely perish. God is the soul of the Gopīs as well as of their husbands, nay of all embodied beings. He dwells in the heart of everyone as the witness; it was by way of sport that He appeared on this earth in human form, and in order to shower his grace on the mortals inhabiting this globe enacted these supernatural sports through that divine Body so that men may get devoted to Him by dwelling on those sports in their minds.'†

* प्रेम-अमिय पीयौ चहै, करै विषयसों नेह ।
विष ब्यावै, जारै हियै, करै जरजरित देह ॥

† नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ।
बिनश्यत्याचरन्मौढयाथवा रुद्रोऽम्बिजं विषम् ॥
गोपीनां तत्पतीनाञ्च सर्वेषामेव देहिनाम् ।
योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहमाक् ॥

Therefore, instead of imitating these supernatural sports of the Lord one should place before him the ideal of the Gopīs, and, offering his all to God, should serve him through the intellect, the mind and the senses, and lovingly remember Him at all times: he should aspire to become a devotee of God, and not God Himself.

The soul (Jīva) is a fragment of God, therefore, it contains the element of bliss—it is a part of the bliss-aspect of God. Should one withdraw this particle of joy from the transient and ephemeral objects of enjoyment, which through error of judgment appear pleasant to us, though rooted in sorrow, and direct it towards the everlasting beauty and sweetness of God, he can attain that eternal and unlimited joy, the joy of divine Love, in place of the transitory, illusive and trivial sense-enjoyment. When this faculty of joy possessed by man gets purified and elevated, it assumes its real character and is freed from the taint of desire, and begins to long for a taste of the nectarean beauty and sweetness of Śrī Kṛṣṇa; so long as this faculty of joy remains merged in the enjoyments of the senses, it does not turn its face towards Śrī Kṛṣṇa. Therefore, shaking off all attachments for worldly enjoyments one should constantly hear and sing with greatest reverence the story of the sports of Śrī Rādhā and Śrī Kṛṣṇa, and accepting any one of the female companions of Śrī Kṛṣṇa as

अनुग्रहाय भूतानां मानुषं देहमाश्रितः ।

भजते तादृशीः क्रीडा याः स्मृत्वा तत्परो भवेत् ॥

(Srimad Bhagavata X. xxxlii, 81, 86, 87)

his preceptor should meditate according to her directions on Śrī Kṛṣṇa's sports till one loses consciousness of his body and mind and gets absorbed in divine Love.

This scrappy exposition of the Love of the Gopīs based on facts collected at random from the scriptures has been rather a dry presentation of that Love which is full of the delicious juice of divine sentiments. It is something beyond the reach of ordinary individuals; it cannot be described through human speech, nor can it be portrayed by the pen. What we should do is to adore the sacred feet of the blessed Gopīs, who are love incarnate, and beg from them the gift of this Love and fulfil our human birth through chanting the Name and singing the glory of their dear Śyāmasundara (Śrī Kṛṣṇa). Says Śrī Lalita Kisori:—

"Damn all other work if your hands are not kept busy in decorating the divine Forms of Śyāmā and Śyāma (Rādhā-Kṛṣṇa). If you have never had the good fortune of washing the sacred feet of the blessed couple and drinking the water so used, damn all other cold drinks. If you have never had the opportunity of rambling in the avenues and bowers of Brindaban, Accursed be the joy of having a pleasure-drive in other gardens. Accursed be this life itself, as throughout its long years these eyes

*have not been able to behold the blessed form of the Beloved of my heart."**

Śyāmasundara is present even to-day, His sports also are eternal. But how shall we get to see Him, how can we earn the proud privilege of washing His sacred feet? The method is to mutter His Name constantly and lovingly in a disinterested way, to sing His glories, to associate with His devotees, to act in conformity with His wishes, to obey His commands, to acquiesce in His dispensation, to conquer the attractions of the world, and to learn to immolate oneself at the altar of His beauty and sweetness, to meditate on His sports and to weep for His Darśan from the bottom of the heart. If you really want Him then renounce all worldly attachments and adopt the methods indicated above. Through constant practice the sentiment will grow from within, and you will realize Śrī Kṛṣṇa as the be-all and end-all of your life. Glory be to the Gopīs, and blessed be the dust of the lotus-feet of the Lord of the Gopīs !

* रुचिकर सँवारे नाहिं अंग-अंग स्थामा-स्थाम,

ऐरी धिक्कार और नाना कर्म कीजे पै ।

पायनको धोइ निज करन ना पान कियो

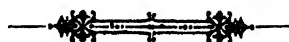
आली अंगार परै सीतल जल पीजे पै ।

बिचरे ना वृन्दावन कुंज-रुतान तरे,

गाज गिरे अन्य फुलबारी सुख लीजे पै ।

‘ललितकिसोरी’ बीजे बरस अनेक दृग

देखे ना प्रानप्यारे, छार ऐसे जीजे पै ॥



What is Yoga ?

BY SWAMI ABHEDANANDA, PH. D.

The word *Yoga* is derived from the Sanskrit root *Yuj*, which means to join. The English word "Yoke" also comes from the same root. Originally the literal significance of the two words was almost the same. This root-verb *Yuj* signifies to join oneself to something, or to harness oneself to some task. Thus in its primary meaning it conveys the same idea of preparing for hard work as the common English expressions "to go into harness" or "to buckle to". The effort required is mental or physical, according to the object in view. If the object be the acquirement of perfect health or longevity, then the effort both of mind and body to accomplish it through certain practices is called "Yoga" (*Haṭhayoga*).

So is it, again, if the object be the development of psychic powers. The same word is used likewise to indicate the mental training necessary for the attainment of self-control, of the union of the individual soul with God, of Divine communion or of spiritual perfection. Then it is called *Rājayoga*.

The term *Yoga* has been used in various senses covering a vast field of experiences which include different methods such as: *Haṭhayoga*, *Karmayoga*, *Bhaktiyoga*, *Jñānayoga*, *Mantrayoga*, *Layayoga*, etc. Each of these branches describes various ideals that can be attained

through the practice of its special methods.

RĀJAYOGA

Among all the branches of the applied science of *Yoga*, *Rājayoga* deals entirely with the mind and psychic powers. It may be called the science of applied Psychology. Its aim is to remove all mental obstructions and to gain a perfectly controlled, healthy mind. The main purpose of its training is to develop and strengthen the will-power as well as the power of concentration, and to lead the seeker after Truth through the path of concentration and meditation to the ultimate goal of all religions.

This path is called *Rājayoga* or the Royal method because the power of concentration and will-power are not only greater than any physical force, but are essential to the acquisition of all other powers. The man who possesses a vigorous mind controlled by a well-developed will, with strong power of concentration, can easily become the master of physical nature, and in a short time attain to the realization of Truth; and it is the special province of *Rājayoga* to teach how this can be accomplished. Its study has been encouraged by all those who have come in contact with the Hindu *Rājayogīs* of ancient or modern times.

It was extolled by the ancient Greek philosophers, Pythagoras and

Plato, and the Neo-Platonists like Plotinus and Proclus, by the Egyptians, the Essenes among the Jews, the Gnostics, the Manicheans, and the Christian mystics of the middle ages in Europe and practised by the Roman Catholic monks and nuns of the higher order. Spinoza, Kant, Schopenhauer, Ralph Waldo Emerson spoke in praise of it, declaring its object to be the unravelling of the mystery of nature, of the human soul and the unfoldment of the latent powers existing in each individual. It has been proved by the living examples of Yogīs that through its practice that power can be acquired by which all other forces in the universe may be controlled; and *Rājayoga* claims that whoever has gained mastery over his mind, can govern all the phenomena of nature.

It teaches that mind is the sovereign power of the universe, and that when its forces are properly concentrated upon any particular object, the true nature of that object will be revealed. If we can focus the mental powers upon one point we can easily know all the particulars regarding the thing upon which they are directed. This object may be physical, mental or spiritual.

The concentrated mind of a *Rājayogī* may be compared to an electric search-light. By throwing the converged rays of his mind towards a distant object, whether gross or subtle, all the details of that object are illumined and made known to him. The vision of ordinary persons is not so penetrating because their mental forces are dissipated like the

scattered rays of an ordinary light. In the same way if the mind can be concentrated upon internal objects or upon Truths that exist in the spiritual realm the perfect knowledge of the universal spirit can be acquired.

Thus it becomes evident that the power of concentration is greater than sense powers or than that which can be gained by the help of scientific instruments. If we can develop it by controlling our mental faculties, by making the mind introspective, and by checking all distractions which draw the mind outside, and can direct out concentrated mental energy towards our higher Self, *Ātmā*, the true nature of the individual ego will be revealed, and we shall realize that our immutable Self is the Soul of all (*Paramātmā*), and that it is the same as the ultimate Reality of the Universe (*Brahma*). We shall then realize that the Divine Being whom in ignorance we worship as separate from ourselves is not far from us, is not dwelling outside, but is our own omnipotent *Ātmā* residing within us. We shall also recognize that the same *Ātmā* is one and all-pervading. The Bhagavadgītā says:—

सर्वभूतस्य मात्मानं सर्वभूतानि चात्मानि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

"A true Yogī sees the *Ātmā* in everything and all things dwelling in the *Ātmā*; and thus he realizes the Absolute Truth (एकं सत्) which underlies the names and forms of all phenomena, and therefore, he becomes *Samadarśī* (equal-seeing)." This knowledge will emancipate the soul from the bondage of ignorance.

The path of *Rājayoga* is divided into eight steps:—*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*. The first four are the same as those of *Haṭha-yoga*. The *Yama* and *Niyama* include all the essential laws that govern our moral nature. The strict observance of these laws is necessary to the practice of the other steps. All the fundamental principles of ethics expounded by Buddha, Christ and other Great Saviours of the world are contained in *Yama* and *Niyama*. In the requirements of the first step (*Yama*) we find non-killing, non-stealing, truthfulness, *Brahmacharya*, continence, kindness to all living creatures, simplicity, moderation in diet and cleanliness.

The second step (*Niyama*) includes austerities, forbearance, contentment, faith in the Supreme Being, charity, study and self-surrender to the Divine Will.

The third step is *Āsana*, i. e., different postures of the body and limbs. There are altogether eighty-four *Āsanas* described in the science of *Haṭhayoga*. Each of these, when practised with special breathing exercises (*Prāṇāyāma*) develops certain powers latent in the nerve centres and the different organs of the system. A strong and healthy body is essential to the attainment of the highest ideal of *Yoga*. Those who are suffering from diseases cannot make their mind steady nor can they fix their attention on higher Truths. Therefore, a beginner should practise some of the *Āsanas* in order to gain perfect health and a well-balanced mind.

3—K. K.

The fourth step is *Prāṇāyāma*, or breathing exercises. The practice of certain breathing exercises will remove many obstacles like dullness, laziness, physical weakness and will be helpful in gaining control over the senses, sense organs, and nerve centres, as also in quieting the restlessness of the mind.

Pratyāhāra is the fifth step. If we can withdraw the mind from external objects, fix it on some inner object and bring it under the control of the Will, we shall accomplish all that is required in this step. Patañjali says:—

(*Yogasūtras* II. 54)

The process of collecting the powers of the mind and of restraining it from going out to external sense-objects is called *Pratyāhāra*. It is preparatory to concentration which follows next. After going through the five preliminary steps, if one practises concentration the results achieved will be extraordinary.

Concentration leads to meditation which is the seventh stage; and through it one enters into *Samādhi*, or state of superconsciousness, which is the eighth and last step. In this state of *Samādhi* the sixth sense of finer perception is developed, the spiritual eye is opened, and one comes face to face with the Divine Being, *Paramātmā*, who is the soul of our souls. Ceaseless effort, patience and perseverance in practice are necessary to attain to the state of *Samādhi*, or superconsciousness. There are many

obstructions to *Samādhi*, such as grief, disease, mental laziness, doubt, cessation of the struggle to attain *Samādhi*, heaviness of body and mind, thirst for worldly things, false knowledge, non-attaining concentration, falling away from the state once attained, irregular breathing, etc.

Having removed all obstacles in this path the earnest and sincere *Yogī* should march onward until the final goal is reached. He may be tempted by many psychic powers (*Vibhūti*) such as clairvoyance, clair-audience, thought-reading, eight kinds of *Siddhi*, etc. The *Yogī* whose aim is to attain *Kaivalya Mukti*, the final

emancipation from all bondage, should regard all *Vibhūti*s as obstacles and should never exercise them for selfish gain. The *Rājayogī* who has entered into the highest state of *Nirvikalpa Samādhi* will never again fall a victim to the attractions of the world. The whole universe will appear to him as the play-ground of the Almighty Being; and he will constantly feel that his body and mind are like instruments of the Omnipotent Will which is manifesting through all forms. Thus having attained illumination and spiritual perfection, a true *Rājayogī* becomes a *Jīvanmukta*, the conqueror of himself, and the master over nature even in this life.

Unto Bliss.

Abandoning thoughts of reforming and redeeming the world, reform and redeem yourself in the first instance. If you get reformed yourself, then know that an important member of society has been reformed. If this is not achieved, if higher thoughts and noble impulses are not garnered within your heart, if you are not able to make your actions free from the taint of opposing impulses like attraction and repulsion, and take upon yourself the task of reforming the world, then know it for certain that the world is not going to be reformed through your efforts. Never imagine that since you are a servant of the people devotedly engaged in their service, your personal character can be safely left out of consideration. If there is any blot or

blemish in your character, you can never really serve the people. Will you not employ in this service that very stuff which you actually possess? You will place those very things before the world, will offer it only those materials that lie stored within you. You will naturally teach the world what you practise yourself. Thus if you are impure yourself, the world will never profit by your service.

* * * *

So long as your mental vision is warped by likes and dislikes it will never be possible for you to see things in their true colours. And without true knowledge of things, it will not be possible for you to determine what is conducive to the welfare of a particular individual. For that course alone will commend itself

to you for which you have a liking or predilection. But quite likely, that course may not be the right course.

* * * *

If you are not reformed yourself and yet desire to reform the world, two things are bound to happen in that case. You will either begin to regard yourself as having reached an advanced stage in spirituality—as a superior soul possessing the necessary qualifications to reform the world, and give yourself up to pride, or you will begin to play the hypocrite and practise dissimulation. In both ways you will be degrading yourself spiritually. Reformation of the world will be altogether out of the question under such circumstances.

* * * *

Pride will make others appear to you as much lower than you in the scale of spiritual evolution. The result will be that you will like to lord it over them, you will seek to assume their leadership and enlist them as your followers by bringing them under your banner. They on their part will resent your presumptuous behaviour. This will create bad blood between them and yourself; parties will be formed which will be dominated by rancorous feelings. Your energy as well as their's will be spent in trying to humiliate each other. You will thus lose your peace of mind, and forgetting in this mental unrest all about the reformation of the world you will have done a great harm to it instead.

* * * *

Know it for certain that any action, any effort that is conducive to

the true welfare of the world will *ipso facto* conduce to your own welfare. But you can never do good to the world unless you have become good yourself. Therefore, reform yourself in the first instance. When you are thus reformed, you will no longer take upon yourself the responsibility of reforming the world. For then every action of yours will contribute to the reformation of the world. Your very existence in this world, your respiration, your eating, your drinking, your going to bed and waking from sleep and your daily transactions—all these will naturally contribute to the good of the world.

* * * *

So long as you entertain the idea that the world cannot be reformed without you, you will never be able to reform it. So long as you feel that you are superior, virtuous and exalted, while others are inferior, vicious and ignoble, you will never be able to do good to the world. So long as you wish that you may be able to do good to the world, the world should accept you as its leader, as the object of its worship and service, and honour and adore you, serve you and applaud you, you can never do real good to the world. For the craving in your heart for leadership, for receiving homage and service from others, will give rise to such a weakness in you as will prevent you from speaking out the truth before the world. To whatever extent it may be, you will have to say things which are agreeable to them. You will always be afraid lest people may get displeased with you and their displeasure may deprive you

of the services, homage, honour and respect they have been rendering to you.

* * * *

Remember: so long as you serve the public for the sake of honour and praise, or you feel flattered when you receive honour and applause in return for your services, there is lurking within your heart a thirst for honour and glory which will gradually divert you from service and make you inclined to play to the gallery. And when the idea of tickling popular fancy takes possession of your mind—when popularity becomes your object, you will have to abandon the idea of service altogether. You will then do only that which panders to the taste of the people. For that alone will bring you the desired honour and glory. You will then refrain from activities that will not directly contribute to your honour and glory, even if they are indispensable for public good, or for your own personal good. And you will engage in activities which

will bring you honour and glory even if in your opinion they are injurious to public good. Thus your whole life will be transformed into a life full of hypocrisy and dissimulation.

* * * *

All this does not mean that you should give up public service itself. Render such service by all means, and as much as you can; but *pari passu* try to make yourself a fit instrument for such service. If you proceed to dust a neighbour's floor with a broom that is full of dirt, you will make the floor dirtier instead of cleaning it. The purer in heart you become, the fitter you will be for public service. Therefore, take particular care to purify your inner impulses, to improve and elevate your character and conduct, to give up prejudice and attachment, to renounce the insidious thirst for honour and glory. Then whatever you do will go to reform and redeem the world, even if at the time all your actions are governed by the spirit of renunciation.

'Siva'



The Heart of the Upanishads.

BY SWAMI SHUDDHANANDA BHARATI.

"The Self is always to be won; He is won by truth and self-discipline. He is won by a perfect and entire knowledge; He is won by divine living; for He is here bright and luminous in the inner body whom strivers and seekers by winning of human defect behold."

—Mundaka.

THE SPIRIT OF THE UPANIŠADS

The Upaniṣads are the crest jewels of the Vedas. They are the milk of blissful Knowledge drawn from the four Vedic cows. Upaniṣad means, inner knowledge, the gospel of the inmost of things. It has its home in the truth of the Spirit and its highest goal is the realization of the Self as THAT, as the *Brahma*, the All-in-All, and all that is. The *Brahma*-knower gets to the highest—'ब्रह्मविदोप्नोति परम्'. But a knowledge of *Brahma* is not the denial of life in the world, for the *Brahma* is the world too when it is the all; *Brahma* is Truth, Knowledge, Infinity—'सत्यं ज्ञानमनन्तं ब्रह्म'. He is the truth of the objective as much as He is the truth of the subjective. "Let there be no denial at all" 'अनिराकरणमस्तु' is a significant command of the *Brahma*-Vidyā which the Upaniṣad is. *Om* is *Brahma*; *Om* is all; says the Upaniṣad. This important synthesis of *Brahma* in the Self and THAT in the world, is the beauty of the virile interpretation of the Upaniṣads by Sri Aurobindo. Out of the 108 Upaniṣads ten have been chosen

by commentators—*Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chhāndogya*, *Bṛhadāraṇyaka*. Among these Śri Aurobindo has dealt with the *Īśa*, *Kena* and *Muṇḍaka* and the first stanza of the *Ānanda Vallī* of the *Taittirīya*. His commentary itself is another Upaniṣad.

THE KNOWLEDGE OF THE BRAHMA

"*Brahma* is our real Self, the profounder, vaster and more puissant consciousness beyond our mental being. It is the mind of our mind, sense of our senses, speech of our speech, life of our life. *Brahma* is not expressed by speech which is only a shadow of the Divine Word, the omniptotent mantra AUM. *Brahma* is a sort of positive Zero, an x unknowable, which corresponds to no possible equation of physical or psychological qualities. He is the Supreme Self. *Brahma* is behind the mind which is composed of thought, will and sensation. Nothing is external to it, nothing is other than itself, it is the all-comprehensive self-awareness. It is *Brahma* that stands behind the victory of Gods."

The Gods of the Upaniṣads—Indra, Vāyu, Agni representing the cosmic Divine on the Mental, Vital and the Material planes could not know *Brahma*. Such is Its might. He was too immense even for the

all-devouring *Agni* who with all his might could not burn even a straw put before him by the Spirit. *Vāyu*, the Life-principle, could not seize even the frailest trifle so long as it was protected against him by the shield of the Omnipotent. Indra, the mind, which could not envisage what is limited by time and space, pursues its way through the highest ether of pure mentality. There he meets *Umā Haimavati*, the supreme Nature from whom the whole cosmic action takes birth. She has the knowledge and consciousness of the ONE. She explains to Indra "It is *Brahma*. It is through the victory of *Brahma* that you have attained glory." It is by coming into contact with the supreme consciousness and reflecting its nature and by elimination of the vital, mental and physical egoism that *Brahma* can be known and possessed.

The Self is not known by exposition and brain power and much sacred learning, but he alone whom the Spirit chooseth getteth the Spirit, and to him this Self discovers its own body. This Self is not got by one without strength, not by a confused and stumbling mind, nor by austerity without the mark of truth. Only when one with knowledge strives after it by all these means, his self enters into the *Brahma* and makes the Eternal his dwelling place. 'विद्वान् यदेतो तस्यैव आत्माविशते ब्रह्मधाम्'. He that knows the supreme *Brahma* becomes *Brahma*. He crosses beyond grief and crosses beyond sin; he is released from the captivity of the heart-strings (ignorance) and becomes

immortal—'विमुक्तो अमृतो भवति'. That is true existence, the Life from which our life proceeds; that is immortality; while what we cling to is "hunger, that is death". "By realization of *Brahma* as our Self, we find the divine energy which lifts us beyond the limitation, weakness, darkness, sorrow, and death of our mortal existence. The Self must be attained here in this body. If here one comes to that knowledge, one truly is; if here one comes *not* to the knowledge, then great is perdition. *Brahma* is in its nature all-blissful.

LIFE AND THE SPIRIT

The *Īśa Upaniṣad* is a synthetic Upaniṣad. It is the earlier Upaniṣad and has given much difficulty to commentators. Some have called it semi-worldly. None has brought out the gems of profound synthetic knowledge that this Upaniṣad contains as the deep-visioned commentary of Sri Aurobindo.

The central idea of the *Īśopaniṣad* is a reconciliation of the Unity and cosmic multiplicity of the *Brahma*, the *Īśa*, God, whose habitation is the universe and who dwells in the sum as well as in the part, in the microcosm as well as in the macrocosm. Free enjoyment and possession of existence is the object of this habitation. Enjoy—but how? Not through vital desire, nor at the cost of others; but by the renunciation of all desires, by freedom from craving after form of things, by entire liberation from coveting another's possession, by being ego-free with the consciousness that everything is possessed by the one

Divine Existence. One must enjoy life here in cosmic consciousness devoid of lust, greed and envy. By renouncing one should enjoy—'त्यक्तेन युक्तीषा'. Work in active existence must be done, done as a sacrifice. Doing works, verily, one should live a hundred years—'कुर्वन्नेवेह कर्माणि जिजिविषेत्'. Work binds only when I binds the motive, only when desire and selfishness taint the purity of offering. Action binds not when the act is done as a sacrifice to the Cosmic Divine, merging in Him all the separative ego. Work is a condition of self-fulfilment. Denying the Self is slaving it. From human to the Divine is the law of being. Self-immolation coerces self-fulfilment. Self-slaughter leads one to the sunless worlds—'अयुर्था नाम ते लोकाः' enveloped in blind gloom.

UNITY IN THE COSMIC MULTIPLICITY

The next truth that the *Īśa Upaniṣad* declares is to see the One in the many, and the many in the One. That One is stable, unmoving—'अनेजदेकम्'. "But His divine consciousness is swifter than the mind" (मनसो जनीयो). The world is a cyclic movement of the divine consciousness in space and time. Creation is a self-projection of *Brahma* into the conditions of space and time. The motion of the world works under the government of perpetual stability, and the ONE stable outstrips in the speed of its active consciousness (*Chit Śakti*) the others who run. *Brahma* is the eternal goal, beginning and the end; the gods who represent

the cosmic personalities of *Brahma* in labouring to reach him find him moving forward to a further and further realization. It progresses ever in front. Seeing of that One in the many and the many in that One is true seeing. Such a seer identifies himself with the Self in all existences. He who sees everywhere the Self in all existences and all existences in the Self shrinks not thereafter from aught. He in whom the Self-being that has become all existences, that are becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness? This is verily the core of the heart of Upaniṣadic Truth.

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विज्ञानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

(*Īśa. 7*)

The realization of this essential oneness in the self of all, the vision of all in the self is the condition of peace, bliss, love and harmony in and out. "It is the *Brahma*, the *Sachchidānanda*, *Īśa* in his diffusive mood, active consciousness that has gone abroad, that has become all things. He is the Self, resplendent, bodiless, scarless, without sinews, pure, unpierced by evil; He is immutable, indivisible, defectless, unaffected, unmodified eternally pure. He is the Seer, Thinker, the One who becomes everywhere the self-existent. He is His own subject and the object. He is the Lord of *Vidyā* and *Avidyā*, unity and multiplicity, the twin powers of His Energy. In perfect accord between the *Vidyā* and the *Avidyā*

is human perfection. Exclusive devotion to multiplicity (*Avidyā*) leads one into blind darkness of ignorance. Exclusive hold to unity (*Vidyā*) without recognizing the integrality of *Brahma* also leads to greater darkness. By *Vidyā* one attains the silent, passive, *Akṣara Brahma* individually. By *Avidyā* one may attain the *Kṣara Puruṣa*, world-knowledge. But the highest goal of man is the *Uttama Puruṣa*; *Puruṣottama*, upholding both *Kṣara* and *Akṣara* as modes of His being. Not individual but collective realization in Him is the fullness of man's fulfilment. The office of *Vidyā* is not to destroy *Avidyā* but to draw it continuously towards itself—Unity fulfilling the multiplicity.

IMMORTALITY

Next the Upaniṣad speaks of immortality. Life in ego is mortality; that in the Spirit is immortality. The knot of birth is ego-sense and its dissolution brings us to non-birth. Birth and non-birth are not essentially physical conditions but soul states. Attachment to birth in the body leads to an endless round of egoistic births in lower forms. Exclusive attachment to non-birth leads to a dissolution into indiscriminate Nature, or into the Nihil, or void, instead of passing from a limited into an illimitable existence. The one is necessary to the other. Life enjoys its immortality by a free becoming in the universe. Linking this higher Divine state and the state in the lower planes of mind-life and body is the IDEA, GNOSIS—VIJÑĀNA, the

Vedic Truth, the self-vision and all vision of *Sūrya*. The face of this Truth is covered from human consciousness with a golden lid, brilliant formation of concepts and percepts, which *Sūrya*, the Supramental light, replaces by Self-vision. So the Vedic Ṛṣi invokes *Sūrya*:—"O Fosterer, O sole Seer, O Ordainer, O illuminating Sun, O Power of the Father of creatures, marshal thy rays, draw together thy light. The lustre which is thy most blessed form of all that in thee I behold, the *Puruṣa* there and there, *He I am*." This vision is the perfect seeing, the integral knowledge, expressed in the supreme mantra *So'ham*. Knowledge and action, Light and Energy, consciousness and life are included in the formula of immortality. *Sūrya* represents light and *Agni* energy, force, power, will. *Agni*, the Divine Will, enjoying and devouring things of life, generates the Maruts, nervous forces of life. They prepare the action of Indra, the luminous mind, who slays *Vṛtra*, the Coverer, dispels darkness and causes *Sūrya* to rise upon our being with the rays of truth. *Sūrya*, the Creator, dispels the evil dream of egoism, sin, suffering and transforms life into immortality, the good, the beatitude. The life principle, the immortal Breath—'अनिलमदृत्तम्' is the thread upon which the continuity of our bodily lives is arranged. It carries forward the mental being, the *Puruṣa* in the mind upon his journey. We live in what we are doing and are controlled by the fruits of past actions instead of living in the soul and viewing the stream of action

from behind it. So the R̥ṣi invokes *Agni*, the will, the *Jātavedas*, to remember the things done—“ॐ क्रतो हर कृतं हर” —so that increasing knowledge and right action can lead us to felicity and immortality. “O Agni, knowing all things that are manifest, lead us by the good path to felicity—‘अग्ने नय सुपथाय अस्मान्.’ Remove from us the devious attraction of sin. To thee completest speech of submission we submit.”

This is the essence of the Upaniṣads, to see the *Brahma* in the self, and that in the world, to see THAT as the One that has self-manifolded through its creative energy, in the *Ānanda* of its creative play, into all that is in the Universe of becomings. There is nothing but That, and all is That. To dissolve

separative ego-individuality in this cosmic consciousness and live life in the knowledge of the Spirit, the One that is, always remember that immortal One in everything, everywhere, in all acts is the way to the bliss of existence here. It is self-slaughter to immolate active existence which is a necessary condition of self-fulfilment. Life must be *lived*, but free from the sins of the vital passions and the ego mentality as a pure consecration to the Divine that lords all existences. Life in *Sachchidānanda*, in Light, in Energy, in Brahmic consciousness is the central truth of the Upaniṣad so forcefully expounded by Sri Aurobindo from whose able commentaries these words have been extracted.

Om Pūrṇamadah ! Pūrṇamidam !

Love Triumphant.

~~~~~ BY ARTHUR E. MASSEY.

Tauler by name—a saint revered,  
Once met a beggar on the open road,  
And cheerily greeting him did say:  
“A good day God give thee, friend !”  
“I thank God,” the beggar said,  
“A bad day I ne’er have had.”  
The aged divine amazed, surprised,  
Did change the order of his words,  
And spake again: “A happy life  
God give you friend !” The beggar smiling,  
Spake once more: “Ne’er unhappy  
Have I been !”.....“Ne’er unhappy !”  
“What do you mean ?” good Tauler cried,  
“Forsooth,” rejoined the beggar, “When ’tis fine  
I thank the Lord, and when it rains  
I thank Him too. When naught I lack

I thank the Lord, when hungry too  
My thanks in full to Him ascends.  
Since no will I have but 'tis the Lord's,  
Whate'er He wills doth come to please,  
So wherefore can I unhappy be ?"  
Tauler, non-plussed, did then attempt  
A poser his friend's serenity to confound.  
"If God," said he, "were thee to cast  
In hell's abode for all thy sins, how then ?"  
The beggar for a moment paused to think,  
Then, gazing into Tauler's eyes did make reply:  
"And if He did, two arms have I Him to embrace,  
The arm of Faith, wherewith I lean upon  
His holy Love, also the arm of my own love  
Which binds me to His sacred Self.  
And thus being one with Him,  
He would with me descend into  
The vale of remedial suffering,  
Where, with Him I would far happier be  
Than elsewhere estranged from Him."  
"But," said Tauler, now roused to reverent awe  
At so sublime and spirited a reply:—  
"Who are you ? if I dare enquire."  
"*I am a king !*" the beggar said,  
With sparkling eyes and gentle mien,  
"A king !" exclaimed the old divine,  
"If so, where is thy kingdom, man !"  
"*In my own heart,*" the beggar cried,  
And in those words reveal'd for all  
The mystic secret of a soul supreme,  
O'er things external to the hidden life of God.

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# Saint Francis of Assisi.

~~~~~ BY GUALTHERUS H. Mees, M.A. (CANTAB), LL. D. (LEYDEN).

"The kingdom of heaven is within you, and whosoever knoweth himself shall find it, and having found it you shall know yourselves that ye are sons of the Father that is perfect, and likewise ye shall know yourselves to be citizens in heaven. Ye are the city of God." —Jesus.

In the year 1182 in an age of luxury and corruption one of the saintliest Christians who ever lived was born in the little umbrian hilltown of Assisi in Italy. His mother was a pious woman of noble birth, his father a wealthy merchant. When the time of birth had come his mother was unable to give birth to the child. When she was laying in great pain, a mysterious pilgrim came and told her that she could only be delivered in a stable. She requested to be removed to a stable and the boy, like his Master, Jesus, the carpenter of Nazareth, saw the light upon straw, and not in the rich house of his parents. His mother called him John, after the beloved disciple of Jesus, and his father Francis after the country of France whence he had just returned. The boy John Francis was to become known as Saint Francis of Assisi.

In his early years his life and character were deeply influenced by his saintly mother. A keenly intelligent lad, he was taken into business partnership by his father at the age of 14 years. Though he worked with interest and zeal, Francis was not bent on money making. His life was spent

in enjoyment as was the habit of the rich young men of the period. Money was spent lavishly on beautiful dresses and on feasting. But in one way he differed from his companions among whom he was immensely popular: he kept intact his purity.

When he was 19 years old Francis became a prisoner of war together with a number of other young men. For a whole year they remained in captivity and it was due to Francis' love and cheer that they could endure their sufferings. Soon after their release Francis fell ill and was brought face to face with death. This illness was the turning point in his life. Religion had slowly been taking possession of his heart. The time had come that it was to claim him fully.

One day after his recovery he met a soldier in rags. He was so touched with compassion that he gave his costly clothes to the poor man. The following day he set out to fight for his country. While on his way to the army, Jesus the Christ appeared to him on the road telling him to go back. He returned to Assisi, a changed man, rapt in God, realizing the reality of the spirit and the impermanence and vanity of worldly things. In Assisi he invited all his companions to a feast, as was his wont. But during the banquet his mind was absorbed in God and he could not converse with his companions. Suddenly he fell into an ecstasy and sat like a statue for a while, without speaking

or moving. When after a time he came to a more normal condition, his friends asked him jokingly whether he was in love and thinking of taking a wife. "Yes", he replied, "I am thinking of taking a wife, but a spouse so noble, so beautiful, so pure, that there are none like her to be found in the world!" He was speaking of "Lady Poverty". She was to be his lifelong companion. He realized that a religious life can only flourish together with complete renunciation. Jesus was a poor man, he also would be and follow his master's example in the smallest detail, living for the good of humanity. Later he once said about poverty: "Ye know, Brethren, that poverty is an especial way of salvation, being as it were the food of humility, and the root of perfection, and her fruits are manifold although hidden.

"For poverty is that treasure hid in a field of the Gospel, which to buy a man would sell all that he hath, and the things that cannot be sold are to be despised in comparison therewith....He that would attain this height must needs in all ways renounce, not alone the wisdom of the world, but even knowledge of letters, so that, dispossessed of such an inheritance, he may go in the strength of the Lord, and give himself up naked into the arms of the Crucified. For in vain doth he utterly renounce the world who keepeth in the secret places of his heart a shrine for his own senses."

After living for a time in a cave on the hillside and in the wilderness, Saint Francis went to a monastery where he undertook the most menial

work, serving the sick and wounded. Many were healed by his divine influence, when he kissed their most hideous ulcers and embraced those who suffered from terrible cancerous diseases.

Then he went about from place to place preaching the gospel, the message of joy of his Master, and doing good to men. His preaching of the kingdom of love soon attracted to him pure souls. Gradually twelve disciples gathered around him, like around his master, the Christ. The first to give up the world was a wealthy and learned nobleman, the second a learned canon, the third an illiterate from his own place, Assisi. And so he attracted all kinds of people. One of his disciples, who, like Judas, had to look after the physical needs of the little community, became covetous like Judas, left his master and finally hanged himself. A disciple from England took his place. With his horror of idleness Francis did not want to found a meditant order, he stressed the value of labour and accepted alms only if he could not earn in some way his food by work or by service of the poor and the sick. His philosophy was a very simply one. His was a religion of the heart, pure and simple, no theology pleased him, and he taught no new doctrines. His religion was one of complete and whole-hearted devotion to Jesus the Christ, as the incarnation of Divine Love and Wisdom. His religious practice consisted in emptying himself, and through the grace of God becoming filled with Divine Love.

He spent his life alternatively in loneliness, meditating in the wilderness or on lonely islands, and in preaching and serving the sick. Lepers were healed by his touch, and moral lepers made to kneel down and pray to God.

Thus the Franciscan movement originated, the like of which had not been seen since the days of Christ and has not been witnessed ever again though there were many other great saintly movements in Christianity.

In 1212 the Virgin Clare, born like Francis in Assisi from noble parents, renounced the world after she had heard Francis' preach. Saint Francis cut off her hair in the Cathedral of Assisi, and attired her in a coarse-ashen grey habit, whilst all her possessions were sold and the proceeds distributed to the poor. As Francis was the father of the poor Friars, Clare was to become the mother of the poor Ladies. Though the spiritual head of the new convent, she did the most menial work, such was her modesty and humility.

On one occasion Saint Francis invited Saint Clare and one of the other poor sisters to share their meal. This consisted only of some leaves of bread placed on the ground which he blessed. Saint Francis spoke of God and His Grace, and they all became so rapt in ecstasy that they forgot to eat.

Saint Francis' love for nature and for the animal world knew no bounds. It has been described how once he addressed a great number of birds

in a field, addressing them as "my dear birds, my little brothers and sisters", speaking to them about the love of God for them and their duty to send up an unceasing tribute of praise to Him. Well-known are also his canticles to the Sun and to the Creatures, in which he praised God for all creatures, and for Brother Sun, for Sister Moon, Brother Wind and Air, Sister Water, Brother Fire, Mother Earth and Sister Death.

Wild beasts became gentle and obedient in his presence, so entirely had God taken possession of his whole life and being. Unlike some other Christian ascetics and saints he was not a sombre and melancholy man, but always radiated happiness. His loving heart made him cheerful and joyful. His dark bearded face with charming smile and his shining eyes were a continuous inspiration unto all who had the good fortune to see him.

The favourite virtues of Saint Francis were poverty and humility. His mode of life was extremely simple and he possessed nothing. Wonderful was his humility. Though he was worshipped by the people, who often came to meet him by thousands when he approached a town, he always remained simple as a child. In a time of great religious and social corruption he became the revered leader of a tremendous religious movement which had far-going social effects.

He united learned princes and illiterate peasants into a brotherhood of love. Poverty, humility and self-

sacrifice were the watchwords of the Franciscan Order, the religious springs of which were love and renunciation to God. While the monks of other Orders retired from the world into monasteries to save their own souls, the Franciscan Friars went forth into the world to inspire and enrapt the souls and tend and heal the bodies of their fellowmen.

Saint Francis travelled widely, not only in Italy, but also in France and in Spain. He also visited the Holy Land, where his Master had lived. It was then in the hands of the Muslim conquerors. Landing near Damietta in Egypt he came into contact with an army of Crusaders, consisting of Christian knights and their men who had gone there to reclaim the Holy Land from the Mohammedans. Saint Francis of course did not believe in force and conquered men only by the power of his loving heart. Noticing the internal disharmony of the army, consisting of men of so many nations, he warned the leaders not to go to battle, but his words were not heeded, and the Crusaders were badly beaten, losing more than 6,000 men on the battlefield and as slaves.

After a while Saint Francis boldly approached the enemies' camp though he had been warned that it would mean certain death. When meeting some Saracen soldiers he asked them to lead him to the Sultan. They dragged him before Sultan Meleddin. The power of divine love in the saint, transcending the bounds of religious sectarianism and dissolving

the forces of religious fanaticism deeply touched the heart of the Sultan, who invited him to remain and treated him with the greatest respect. After some time, seeing that the Sultan dared not to embrace the religion of love of his Master and that he could do little among the Saracens, he took leave and returned to Italy, refusing all gifts pressed upon him by the Sultan.

In his forty-third year, two years before his *mahāsamādhi*, Saint Francis became completely one with his divine master, the Christ of the kingdom of love. One day, when he had retired to a lonely spot on Mount Alverno, where he could meditate undisturbed, a bright Being appeared to him. His soul became rapt in a divine emotion, characterized by the highest bliss and at the same time the deepest sorrow for humanity. His mind was fixed on Jesus, the saviour on the cross, and his heart was filled completely with his Master. When the vision, which passed into him, disappeared, his hands and feet had become imprinted with the nailmarks of the Christ on the cross, and his side with the wound of the spear. He had become fully identified with his divine master who had come down to human birth to hear witness of the Truth and bear the deepest sorrows of human life for the sake of suffering humanity.

Highly touching and inspiring are two ancient booklets containing the message and life of the saint. "The little flowers of Saint Francis" and his life story by Saint Bonaventura.

In dark periods of history, when materialism and corruption hold sway, great souls like Saint Francis are born to "re-establish Dharma", to stretch out loving and helping hands to those who are struggling in the darkness of ignorance and sin. As the Quran has it: "We send apostles we have mentioned to thee and apostles we have not mentioned to thee. There is no people but a warner has gone among them." The great saints and sages of ancient Greece and Egypt, of Christianity, of Hinduism and Buddhism, of Islam and of other religions, known and unknown to modern man, bear witness of one divine Love and one Truth. However much the adherents of the religions and sects may quarrel and be at variance about unessential points of doctrine, due to a hundred subtle kinds of personal vanity, the great leaders of man in their life and joyful message prove themselves to be members of one heavenly brotherhood and

embodiments of one divine impulse. The true message of the great ones is very simple, it is that of working revolution in the lives of men by divine love and wisdom, and does not consist in new theories and doctrines. These last have only power to bewitch the minds of men for a while, and cause endless trouble. The touch of an Avatāra or of a great saint, however, opens the door between spirit and matter, and invites man to a love-feast of Union.

"I, brother Francis, the least of your servants, desiring to kiss your feet, pray and beseech you by that Love which God is, to receive, keep and observe these words and all the words of our Lord Jesus Christ, with humility and Charity. And let all those who receive and understand them practise them as an example to others. And if they persevere in them to the end may they be blessed by the Father, the Son, and the Holy Spirit ! Amen."

Discourses on the sports of the Lord purge man of his sins and produce an ecstasy of delight. One who listens to them develops devotion to the feet of Hari, his heart is purified and he becomes a friend of Vaiṣṇavas.

—*Śrīmad Bhāgavata.*

Though Hari is God Himself and Lord of the whole creation, He subordinates His will to the will of His devotees. He whom the Yogīs, Rṣīs and ascetics try to attain by severe austerities, the self same omniscient God fulfils the desire of those who invoke Him with devotion and with a heart absolutely resigned to Him.

—*Śrīmad Bhāgavata.*

Kali Yuga.

~~~~~BY BIRSHWAR BANERJEE, M. A.

In two preceding articles the doctrine of the *Karma Bhūmi*\* has been studied. In the light of this doctrine the whole land surface of India may be viewed as a huge *tirtha*. Just as the *tirtha* is a reservoir of the holiest influence which the psychic can sense from a distance, so the whole soil of India is a radiating centre of the highest creative influences which themselves lend to creation of the loftiest destinies. The action of the influences at work in the land continually breathes upon *bhakti* the breaths of a higher life, bringing to it new inspiration and incentive, and to its forces an unwonted fecundity and a resistless impulse.

It was said in the last article that the Time Influence operates in this land principally through the *Yuga* action. This *Yuga* action is of four types corresponding to the four Yugas: *Satya*, *Tretā*, *Dvāpara*, *Kali*. It is the *Yuga* action as it operates through *Kali* that forms the subject of special investigation in this article.

This *Yuga* action possesses a feature which deserves attention. Its effect upon life evolution in this land is fundamental. It possesses the fixity and immutability of a physical law. It is uniform, persistent, deep-seated, pervasive. It wields the re-

morselessness of destiny and bestrides Colossus-like the whole field of creative effort.

By divine decree, eternal and immutable, *Yuga* action is confined within the geographical boundaries of the *Karma Bhūmi*! "Wise men know there are four Yugas in Bhārata-varṣa." (*Viṣṇu Purāṇa*). This statement is repeated in substance in other *Purāṇas*.

All the authorities that speak of the doctrine of the Yugas enunciate a remarkable law that presides over and regulates their action. It has already been said that the Yugas are four in number—*Satya*, *Tretā*, *Dvāpara* and *Kali*. Their succession in this land of *Karma* is mathematically regular and recurrent, an outstanding peculiarity which governs their collective action is that in each successive *Yuga*, *dharma* (piety) and *siddhi* (success in undertaking in general) are subject to a decline in accordance with a fixed ratio, which is 25 per cent.

Thus in *Satya-Yuga*, the greatest and longest of all, the *dharma* bull possesses all its four feet intact. And all *siddhis* attain to their maximum limit of fullness. It is the *Yuga* wherein *satva-guṇa* reigns supreme.

In *Tretā-Yuga* which succeeds *Satya* the law of 25 per cent decline for the first time comes into operation.

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\* *Vide* April and May, 1937 issues of the *Kalyana-Kalpataru*.

The *Dharma* bull loses one of its four feet. And all along with the 25 per cent decline in *dharma* there ensues a corresponding decrease in the efficacy of all *siddhis*. In *Satya-Yuga* owing to action of *Sattva-guṇa* which holds in check all the forces of resistance and disintegration, all *siddhis* attain to fulness of effect. *Tretā-Yuga* is undiluted *rajo-guṇa* which rouses from their prolonged winter sleep the forces of opposition and resistance, owing to which circumstance *siddhi* is for the first time doomed to sterility and frustration.

The *Dvāpara-Yuga* is a mixture of *rajo* and *tamo* guṇas. In this critical *Yuga* the fatal *tamo-guṇa* which infects all nature with the virus of immobility and inertia for the first time comes into action. The *Dharma* loses two out of its four feet, and a corresponding decline accompanies all *siddhis* which drop down to two quarters of a unit.

*Kali-Yuga* is pure and unrelieved *tamo-guṇa*. The *Dharma* bull which possessed all its four feet in *Satya-Yuga* is made to lose, by stress of the *Yuga* action, one foot in *Tretā*, two in *Dvāpara* and not less than three in *Kali*, being reduced to one limping foot which constantly threatens to fail in action. As a general rule *Siddhi* dwindles down from a unit in *Satya-Yuga* to a quarter in *Kali*; before the *Yuga* is half out, the thin and lean quarter efficacy that is left to action goes further down to a bare eighth.

Such is a bare outline of the law operating in this land through the

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action of the *Yugas*. The *Yugas* represent time whence *Yuga* action is time action. The Creative Influence as it works in this land is subject to modification by the law of *Yuga* action which is primary and fundamental, affecting all life. It acts upon all planes—physical, mental, moral, spiritual—and subjects all *dharma* and *karma* to a progressive one quarter decline in efficacy in each successive *Yuga*. It may be called the law of diminishing spirituality. Or we may call it the law of diminishing spiritual effects in contrast with the law of increasing spiritual effects enunciated in the last article on *Karma Bhūmi*.\*

These two laws would seem to be mutually opposed to each other, each being in appearance the exact contrary of the other. Such being the case it may be asked, what is the relation of these two laws to each other. The answer is that each law in its own sphere is a primary and fundamental law, that neither interferes with, neither opposes the working of the other, that each works independently of, but in full and constant harmony with the other.

Take an example in illustration of the law of increasing spiritual effects and see how this law works independently of but in harmony with the law of diminishing spiritual effects. In terms of the law of increasing effects the effect of a *mantra* practised in a room of ordinary purity would be a unit, but the same effect would

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\* *Kalyana Kalpataru*, May, 1937.

increase in a ten-fold ratio if the same *mantra* were practised in a cowpen. Now take the other law of diminishing spiritual effects. In accordance with this law whatever may be the intrinsic values of the *mantra* they shall be 25 per cent less if the *mantra* were practised in *Kali-Yuga* instead of in *Dvāpara*.

Now take the illustration the other way. In accordance with the law of diminishing spiritual effects a *mantra* practised in *Kali Yuga* would be 25 per cent less effectual than in *Dvāpara-Yuga*, but the same *mantra* in either *Yuga* would be ten-fold more effective if practised in a cowpen than in a room of ordinary purity.

Thus the two laws, in appearance each the exact opposite of the other, operate independently of, but in absolute harmony and co-operation with each other.

*Kali-Yuga* is the last of the four Yugas. There is no doubt that it offers a magnificent but gruesome illustration of the law of diminishing spiritual effects calculated to harrow and fascinate the reader. It presents a naked picture of revolting iniquity and heartless criminality. It is a baffling enigma. Its spirit is steeped in contradiction. It delights in contrasts which are apparently irreconcilable and insoluble. It is evil and good, foe and friend, perdition and redemption. Of such a *Yuga* picture is about to be presented to the reader, wherefrom he will find that its good no less astonishes and enthuses, than its evil sickens and horrifies the soul.

The effect of the time influence acting through *Kali Yuga* upon the land is even more remarkable than the effect of the space influence acting through the soil. Its predominant characteristic is its productivity, which is amazing. This incredible power of fecundity *Kali* pours impartially alike into good as well as evil, so that if it invites curse as the embodied spirit of iniquity, it no less invites benediction for its complacency to good. The virtues the *Śāstra* ascribes to *Kali Yuga* strike the mind with wonder. It is a *Yuga*, which stands apart from its predecessors, of astonishing and unexampled creative powers.

It is true beyond doubt that the spirit of *Kali* is distinctly and essentially evil. The *Kalki Purāṇa*, Part I, Chap. 1, traces its genealogy, from which it will appear from what a vile and abandoned parentage it has sprung. At the dawn of creation from the back of *Brahmā*, the creator, issued forth His sin, dark and hideous, which endowed with life and form was named *Adharma* (impiety, unrighteousness). *Adharma* had a charming mate in *Mithyā* (untruth, lie) who had the eyes of a cat. This blessed couple had an issue in *Dambha* (deciety, arrogance or wickedness). The latter begot in his sister *Māyā* (deciety, trickery, jugglery) a son, *Lobha* (greed) and a daughter, *Nikṛti* (baseness, dishonesty) from whose union was born a son, *Krodha* (wrath) and a daughter, *Himsā* (injury, wrong), the parents of *Kali*, who holds just now an undisputed sway over the life of men and women in this land.

His portraiture by the Paurāṇic authorities is so graphic and withal so rich in suggestiveness that it is hoped its indecency will be excused in view of the light it is made to throw on the life and conduct of men in this land at the present day. (According to the Śāstric authorities the historic cycle of the four Yugas is operative within the geographical limits of Bhāratvarṣa only). *Kali* has a body which is shining black like collyrium (black eye-paint) mixed with oil. He has a crow like belly, a dreadful gaping mouth, and a protruding tongue. From his whole body there oozes forth a repulsive putrid effluvium. His left hand is always on his procreative organ, gambling and drinking dens are his favourite resorts, and his proteges are the dealers in gold.

The progeny that has sprung from *Kali* is fully as suggestive as his genealogy. He married his sister *Durukti* (shrew, shrewishness) who bore him a son, *Bhaya* (fear) and a daughter, *Mṛtyu* (death, mortality), from whose union was born *Niraya* (hell). The latter joined in holy wedlock with his sister, *Yatanā* (suffering, torture) who has born him a family of children and grand-children that can be counted by the millions.

Such is the portraiture, and such is the genealogy of *Kali*, the sovereign ruler of the cycle consisting of four hundred and thirty-two thousand years now running its slow and tragic course in this land. Of this enormous duration the first five thousand years elapsed and the second

commenced its run in the nineties of the last century. The best condensed and impressive account of *Kali Yuga* is perhaps furnished by the *Bhāgavata* (Sk. 12, Chap. 3). Of this account a summary is given below in a somewhat free translation.

"In *Kali Yuga* all life is held in the iron grip of *tamo-guṇa*. The forces of *Adharma* assert an undisputed sovereignty, the *dharma* bull reduced to one solitary foot is so mauled and assailed as to be at the point of death as the Yuga verges towards its tragic climax. The retinue of *Kali* are composed of trickery, falsehood, cruelty, suffering, sorrow, confusion, fear, poor-spiritedness, and numerous other afflictions.

"The three principal afflictions of *Kali* are poverty, want and insecurity, and two outstanding characteristic *Dharma* that develop under its inspiration are hypocrisy and pretensions. As the *yuga* advances towards its climax the aggravation of poverty and insecurity threaten to bring about the dissolution of society. The faithlessness of the wife, and the open and unabashed immorality of the other members of the family, are destined to loosen the family bond and cause the break up of home.

"The people are to be a constant prey to robbers and wild animals, to famine, drought and oppression. There will be quite an epidemic of murder and suicide. Deprived of home, food, sleep, the people will look like savages."

Such is a condensed account of the dark side of *Kali Yuga*. It freezes the soul by its sickening catalogue of horrors. It is universally portrayed and known in Indian households as the age of evil, of evil unchained in all its ghastly and

revolting iniquity. It turns home into a bear garden and society into congeries of disorganized and disruptive units.

And yet *Kali* has a bright side—so astounding as hardly to be credible. A most remarkable and apparently insoluble feature of *Kali* is that on its hospitable bosom contraries co-exist and operate in perfect harmony. *Kali* is captain-general of the forces of *adharma*. And yet strange, enigmatical, baffling as it may appear, *Kali* is extraordinarily propitious and supremely hospitable to the forces of *dharma*. "Without effort," says the *Kūrma Purāṇa* Part I, Chap. 29, "a man acquires supremely great merit. Of *Kali* tainted with innumerable drawbacks this is the one great virtue." This is the one great virtue which not only distinguishes *Kali* from, but proves its undoubted superiority over, the other three Yugas. The *Brahma Purāṇa*, Chap. 230, unequivocally corroborates the *Kūrma*: "In this *Kali* a man obtains surpassing excellence in *dharma*. With a little effort men become proficient in *dharma*, whence I am pleased with *Kali*." In the *Viṣṇu Purāṇa*, Part VI, Chap. 2 there is an exact reproduction of this passage word for word.

The above citations deserve the most earnest attention of all who are interested in *dharma* and spirituality. They are taken from authorities who are worthy of homage and reverence, who are our eternal guides and mentors on the path that leads to deathless life. To the words of

each authority full credit may be given. This is what they say. "Supremely great merit (in *dharma*)" says the *Kūrma Purāṇa*. "Surpassing excellence (in *dharma*)" says the *Brahma Purāṇa* and *Viṣṇu Purāṇa*. It is not merely that a man in *Kali Yuga* can acquire supremely great merit and surpassing excellence in *dharma* but he can do it without effort, says the *Kūrma Purāṇa*, and with little-effort say both the *Brahma Purāṇa* and the *Viṣṇu Purāṇa*. Mark these words. They must not be airily dismissed as words of pious platitude or hyperbole. They are solemn, emphatic words which are the foundations of a doctrine.

From them we learn that not merely does *Kali Yuga* communicate a riotous vitality and vigour to the forces of *adharma* but that it imparts an equally unprecedented productivity to the forces of *dharma*.

Of this striking and unparallelled productivity which characterises *dharma* in *Kali Yuga* the authorities have been pleased to reveal to us both the comparative ratio as well as the degree of relative as well as absolute creative efficacy in passages replete with romantic interest. It is a revelation so remarkable in the light it throws on the extraordinary productive power possessed by *Kali* that it reads like a fable.

As regards the terms 'comparative ratio' it is intended to mean the comparative degree of productive efficacy *dharma* possesses in each of the four Yugas. This ratio is clearly indicated in a passage which

is common to both the *Brahma Purāṇa* as well as the *Viṣṇu Purāṇa*. In addition the following authorities, viz., the *Bhāgavata* Sk. 12 Chap. 3, the *Vāyu Purāṇa*, Chap. 58, the *Padma Purāṇa*, *Uttara Khaṇḍa*, Chap. 109, the *Bṛhannāradiya Purāṇa*, Chap. 38, including also other authorities, give each a version of the doctrine which agreeing in substance differs only in the outer form or phraseology.

The best exposition of this doctrine of comparative ratio is perhaps that given by the *Brahma Purāṇa* whose version is identical with that given by the *Viṣṇu Purāṇa*. The doctrine is enunciated in the following words: "In one day and night in *Kali Yuga* a man accomplishes in the domain of *Tapasyā* (austerities), of *Brahmacharya* (celibacy, continence), of *Japa* (repetition of *mantra*) a success which he takes one month to accomplish in *Dvāpara Yuga*, one *ayana* (six months) in *Tretā Yuga*, ten years in *Kṛta* (*Satya Yuga*).” Perhaps the same figure expressed in the reverse order will give a more vivid idea of the amazing efficacy *dharma* possesses in *Kali Yuga*. "That which takes ten years to accomplish in *Satya Yuga*, six months in *Tretā*, one month in *Dvāpara*, is carried to completion in one day and night in *Kali*."

Fancy the astonishing creative power which time impregnated with the abnormal fecundity of *Kali* develops. As the Yugas follow in orderly succession, spiritual energy gains continuously in creative efficacy until in *Kali Yuga* it reaches a level of effectiveness which is miraculous.

The above arithmetical figures of the ratio may perhaps be better understood by an example. Take a *mantra*. In *Satya Yuga* the march of events is slow and sluggish, nature abhors an advance. A *mantra* in this *yuga* which predisposes the mind to meditative communion may take ten too long, weary, dawdling years.

In *Tretā Yuga* there follows what may be called in comparison a swift and dramatic transformation. *Tretā* is undiluted *rajoḡuṇa* which is activity. In *Tretā* nature takes a leap from *sattva* to *rajas*, from repose to activity. From the exquisitely sweet and prolonged sleep of repose nature wakes up to activity, to animation, to life. Spiritual energy as a consequence is invested with an enormous productive efficacy. Mastery is now obtained over the identical *Satya Yuga mantra* in the astonishingly shortened duration of six months? Fancy the comparative ratio: ten years is to half a year: one hundred and twenty months is to six months: 20 is to 1. Imagine the accession, unprecedented and incredible, that accrues to the productive efficacy of spiritual energy!

Now take *Dvāpara Yuga*. Herein there is a further decisive increase in the productive power of spiritual energy. The mastery of the *Satya Yuga mantra* shortens down from six months in *Tretā Yuga* to one month in *Dvāpara*.

Imagine the velocity of the rate of which the productivity of the



spiritual energy goes on increasing. One hundred and twenty months is to six months is to one month. Spiritual energy in *Dvāpara Yuga* is six times as much productive as in *Tretā*, and one hundred and twenty times as much so as in *Satya*.

Now if energy in *Dvāpara* strikes us dumb with wonder by its mobility, what can adequately express its creative efficacy in *Kali*. In this *Yuga* the human nervous system in Bhāratavarṣa may fairly be compared to a galvanic battery. As the storage of electricity in the battery is permanent so is the accumulation of energy in the nerve in the *Kali Yuga*. The action of this seething, hissing, bubbling energy is instantaneous, its momentum resistless. The rush of fiery energy which *Dvāpara Yuga* liberates is tame and stagnant compared to the motive power it acquires in *Kali*. With volcanic sweep it now crashes into *siddhi*. The velocity of *Dvāpara Yuga* is sheer procrastination to the headlong impetuosity of *Kali*. *Dvāpara Yuga* dawdles over a whole livelong month in prosecution of *siddhi* which with lightning swiftness *Kali* seizes in one day!

If this is not a marvel what else can be? Reducing the ratios to the common measure of a day it is seen what *Satya Yuga* accomplished in 3,600 days, *Tretā* in 180 days, *Dvāpara* in 30 days, that *Kali* does in 1 day. In other words, the creative power of energy in *Kali Yuga* is 30 times as great as in *Dvāpara*,

100 times as great as in *Tretā*, 3,600 times as great as in *Satya*.

The above standard of comparison—a purely arithmetical one—is intended to demonstrate what may be called the quantitative superiority of *Kali* over the Yugas. It means that 1 day's output of energy in *Kali Yuga* is equal to 30 days' in *Dvāpara*, 180 days' in *Tretā*, 3,600 days' in *Satya*.

Banned and tabooed *Kali* possesses over the other Yugas not merely a quantitative but also a qualitative superiority. This latter type of superiority is formulated by the Paurāṇic authorities in the following terms: "That which is obtained by *Dhyāna* (rapt meditation) in *Kṛta* (*Satya Yuga*), by *Yajñas* (sacrifices) in *Tretā*, by *Archana* (*Īśvara-Pūjana*) in *Dvāpara*, is accomplished by *Kīrtana* of Keśava (*Śrī Kṛṣṇa*) in *Kali*." *Viṣṇu Purāṇa*, Part VI. Chap. 2.

From the above passage may be deducted the following principle: assuming all other conditions to be equal, in the production of a given spiritual effect (say, *mokṣa*) *Kīrtan* in *Kali Yuga* is of equal efficacy to *Dhyāna* in *Satya*.

In quality the energy released by *kīrtan* is vocal energy which is physical energy; while the energy released by *dhyāna* is highest mental energy which is spiritual energy. If physical vocal energy in *Kali Yuga* is productive of the same effect as spiritual Ātmic energy in *Satya*, it furnishes indubitable proof that *Kali Yuga* possesses an equally incontestable qualitative superiority over *Satya*.

( To be continued. )

# Love—the only means of realizing God.

~~~~~BY JAYADAYAL GOYANDKA.

Man possesses an inherent aversion for pain and attraction for pleasure. No one in this world courts suffering, or is averse to happiness. He, however, mistakes things that are full of pain to be so many founts of joy and falls an easy prey to their temptation. A fowler strews corn to entrap birds. And the foolish birds not realizing that they are the means of ensnaring them are misled to regard them as a source of pleasure. A flame appears attractive and pleasant to the moth which rushes into it and is reduced to ashes. Even so the wide net spread by *Prakṛti* appears pleasant to us and we get entangled in it. Just as a wise bird finding other birds caught in a trap overcomes its temptation for corn and does not fall into the trap, even so men of wisdom do not fall a prey to the allurements of the senses. The ignorant, however, easily yield to their temptations and suffer consequently time and again. Feroocious beasts such as the lion and the tiger are not so harmful and oppressive as is the attachment for wife and children, wealth and honour, and above all, the body. It is through ignorance that all these appear so attractive whereas in consequence they are all attended with sorrow.

None of these things is lasting. That which is not lasting becomes in the end, at the time of its disappearance, a cause of suffering and sorrow. There is no pleasure even in

their enjoyment. A dainty dish appears tasteful only in the beginning; take more of it and you will feel satiated. Similarly, other objects of pleasure, such as the embrace of a woman, will cause disgust to you at a certain stage. There is no joy even in wealth. Suppose a certain individual becomes master of lakhs of rupees, he builds houses, purchases cars and makes the best of a life of ease and enjoyment. Then through an adverse turn of fortune he loses his wealth. All the objects of enjoyment forsake him one by one. Now the very memory of his lost fortune causes him intense pain. His heart begins to burn in jealousy when he sees other men of affluence moving about and enjoying their lives. Similarly seminal weakness and other complaints occasioned by excessive enjoyment of women become a source of terrible suffering. He contemplates in his mind that he will never indulge in that habit again if he recovers from that disease; but as soon as he is well again, his love of enjoyment gets the better of his reason and he takes to the same course once again. The enjoyments of the other world, too, are likewise rooted in sorrow. The earning of wealth, its protection, application to some use, its exit through various channels, and above all its loss—all these are sources of suffering. One has also very often to have recourse to unfair dealings in earning wealth. His better sense deters him

from this course, but the impulse of greed goads him to take to that course only once and not to do it again. He finds himself placed on the horns of a dilemma. His heart becomes a battle-ground between two opposing impulses. The pure (*Sattvic*) and gross (*Tamasic*) impulses offer battle to each other, and he finds himself in a miserable condition. Ultimately, just as a cat overpowers the mouse, the forces of *Tamas* gain complete mastery over him. There are very few people who can resist them. One has to take great pains in preserving the wealth he has accumulated. He finds himself unable to make a gift of it to anybody, and while he is thus busy in protecting it, Death approaches him. He then begins to repent for his folly and says to himself, 'Oh, what have I done? In vain have I amassed all this wealth, now that I am forced to leave it all.' Thus, full of grief and remorse he departs from this world. The long and short of it is that the enjoyments of the world are like poison sweetened with honey. They are invested with a false glamour, and the pleasure that we find in them exists only in our imagination, and is not real. It is like a mirage, it has no trace of joy about it. Is it not then sheer folly to run after this pleasure? True happiness lies in the Divine only. He is the embodiment of supreme bliss—this is what the saints, the sages and the scriptures say. The joy of sovereignty over the three regions is insignificant compared to this bliss. The *Gītā* says:—

"That on gaining which one feels there is no greater gain, and established

in which state (state of God-Realization) the Yogī is not shaken even by the heaviest of sorrows." (VI. 22)

On the attainment of this state of bliss one will not lose his serenity even if his body is hacked to pieces. There will be no diminution in his joy even if he loses his worldly possessions. Realizing the *Paramātmā*, he becomes one with Him, the embodiment of bliss itself. He no longer feels any want. The *Gītā* says:—

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

(II. 46)

Just as in a place flooded with water on all sides there is no necessity for a well, similarly on the attainment of the bliss of identity with *Brahma* one no longer requires anything else. This incomparable bliss is attainable only through Love. Shift this love from worldly objects, such as wife and children, wealth and honour and so on, which are attended with sorrow and are detrimental to our spiritual well-being, let us direct it towards that All-blissful Divine so as to be able to attain that unbroken and immutable supreme bliss. The above discussion will go to prove that the true welfare of humanity lies in cultivating dispassion towards the world, and Love for the *Paramātmā*.

WHAT IS TRUE LOVE?

This love is, in fact, indefinable; it cannot be properly described. We can make only some guesses about its nature. One who possesses this Love need not be asked to cultivate it. A greedy man does not require to be told that he should cultivate

love for money. The very name of the philosopher's stone is dear to him, even though none of his ancestors may have known what this stone is like. His face brightens up as soon as he hears about it. Even so, where there is Love of God, the mention of His very name sends a thrill into the heart of the lover. Talk of God is as dear to the heart of a lover of God as the talk of wealth is dear to the greedy, or the talk of lovely women is dear to a lover of women. Just as the very mention of the name of a dear friend arrests our attention and the talk about him sounds agreeable to our ears, even so the story of God's greatness and glory is pleasing to the ears of a lover of God. There is a world of difference between Love and worldly attachment (मेह). Love is free from all tinge of passion; while worldly attachment is tainted with desire. There is an element of selfishness in worldly attachment and such attachment is liable to disappear; but Love is selfless and constant. The fondness of the child for its mother is not love but infatuation, inasmuch as it seeks to remain in close proximity to the mother, but does not find itself disposed to obey the commands of the mother. No such thing will happen where there is Love. A lover is always anxious to make his beloved happy, and to do some good offices to him. Such lovers, however, are rarely to be found. Such a disposition is generally found only in the Lord and His devotees. In *Śrī Rāmacharita-mānasa* the following words are found addressed to Śrī Rāma:—

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"O slayer of Demons, Thyself and Thy devotees alone are the true and selfless benefactors of the world."

Śankara says, "O Umā, none of these,—the preceptor, the parents and the relatives—can equal Rāma as a benefactor.

"Gods, human beings and demi-gods—all these have this character in common, viz., that their love has a selfish motive behind it."

Describing the characteristics of true friendship Śrī Rāma says to Sugriva:—

"He who does not share the woes of his friend, his very sight is productive of evil.

"A true friend will regard his own sorrow, heavy as the mountain, as no more heavy than a particle of dust; whereas his friend's sorrow though light as straw will weigh on him heavy as the Meru (mountain).

"One with whom the above attitude is not natural, why should that depraved soul extend his hand to establish friendship?

"A true friend will deter his friend from following evil ways and guide him along the right path. He will bring out before the public only the strong points of his friend's character, and suppress his weak points.

"He will feel no hitch in giving to and taking from his friend and will always try to serve his best interests to the best of his strength and ability.

"In his friend's adversity he will show him more attention than ever

before. Such are the qualifications of a virtuous friend, says the *Śruti*.

"O friend, depending on my strength, give up all sorrow. I shall do your work in every way possible."

The Lord literally carried out all that He had said. Bearing Himself the pang of separation from Śrī Sitā, He relieved at first the terrible suffering of Sugriva.

Pure, unalloyed Love is found only among saintly men. Lust and infatuation reign supreme in the world. It appears to a person that his wife and brother are very fond of him; but their love, too, is of the nature of infatuation. Had this not been the case, they would have behaved according as it pleased him; they would have moulded their faith and conduct according to his pleasure.

If, for instance, he wore Khaddar, and had a liking for Khaddar, his son, brother, and wife, too, would have taken to Khaddar. But this is rarely found. The reason is that the element of love in their attachment is very meagre; lust and infatuation are predominant in it. That is why their conduct is guided by their own sweet will. A wife of this type loves her husband for her own happiness, and not for the happiness of the husband. This is not Love. Even such attachment when conceived towards God is good, but Love is a different thing altogether. When this attachment is accompanied by pure motive, there is nothing like it. Such a pure love can be easily attained by spiritual aspirants, a lesser amount of labour is involved in its cultivation than in

pursuing the love of gold. For in the latter case, it is we who love gold, and get no response from the other side, *i. e.*, gold, which is a material substance. God, however, is not insentient. He is a supreme Lover Himself. His love for us is more intense than what we may ourselves bear towards Him. That is why this love bears fruit more quickly. In the same manner, great souls (Mahātmās) too love us only for our good. If we offer but once our Love towards them, they will return it four times. They do not have any selfish motive in returning that love.

Even motherly love is tainted by infatuation, and some amount of selfish desire. She expects her son to perform her obsequies and offer annual oblations to her after her death and to serve her in her old age. In some cases the love of a mother is marked by pure infatuation and has no tinge of self-interest in it. Take for instance the case of an old woman, who is excessively fond of her grandson. She expects nothing from the child in return, because she knows she will die before the child attains maturity. Similarly suppose a mother has got a son of disreputable conduct, evil-minded and born only to heap troubles on his parents and other members of the family. He commits a theft and is sent to jail. The mother weeps for him. She does not expect to derive any happiness from him; still she tries her utmost to bring him out of jail because she is fondly attached to him. Love is something altogether different from this. The greatest good of an individual lies in developing disinterested and exclusive Love for the

Paramātmā. Love, which though disinterested yet meagre, cannot bring God-realization soon. Through pure and exclusive Love alone one can purchase this priceless commodity. The love that is directed towards objects of enjoyment such as wife and children, or towards enjoyments in the celestial region, is no love of God, it is love for these objects of enjoyments. Although it is good to have love for salvation, the highest type of love is that which is cultivated for its own sake (without any sense of return); that is called Pure Love. The love between a spiritual teacher and those who assemble to hear his discourses, too, cannot be called altogether free from self-interest; for had it been so, why should the teacher desire that more people should attend his discourses and that all should be present at the right time. This shows that there is some interest involved. That interest is, no doubt, of an exalted type. Even those who attend his discourses have various interests to serve. Some have wealth for their object, others come with the hope that it will intensify their meditation and *Bhajan*; there are still others who seek honour, while others come under the belief that their attending the discourses will do them some good in whatever sense it may be. These are the various interests that guide those who attend his discourses. If the teacher says something against the will of the hearers, they refuse to hear it, or ignore it altogether. If the teacher for some reason or other begins to put forward his own interest, his hearers may tolerate him for some time, but at last they will feel disgusted. Even in the efforts for the propagation

of devotion, if people detect some selfish motive of the preacher, they immediately forsake him. There is hardly anyone who may pass the test of a saint taken without previous notice. Those who are put to the test will take him to be either a lunatic or a selfish man, and may ultimately forsake him. Here is an illustration:—

There were two spiritual strivers in a village, who used to beg for their daily food in the village and bringing the same under a tree outside the village they used to partake of it once during the day, and for the rest of the day and night they used to keep themselves absorbed in their spiritual exercises. Their pure life and their devotion to *Bhajan* arrested the attention of the villagers who began pay frequent visits to them. Their fame spread throughout the village. The report even reached the ears of the ruler of that territory who made up his mind to pay his respects to them. People came and informed them that the king would come for their *darśan* that day. They took it to be a great calamity. They thought an aspirant would fall from his ideal in no time if he received honour and applause frequently, and began to relish them. Bearing this truth in mind, the two aspirants when they saw the king's party coming at a distance started a false quarrel among themselves over the division of their day's food. The king's party arrived when they were in the thick of the quarrel. Finding them quarreling like that over loaves, the king thought the saints were

hardly worth anything. He, therefore, returned disappointed to his palace. When love and respect are scared away even at the sight of a false show of self-interest, it is well-nigh impossible for true love to exist where genuine self-interest prevails. Therefore, our love towards God should be purely disinterested. There is nothing in this world which is equal in worth to genuine, exclusive and pure love; God is realized only through that Love; that is the price one has to pay for God-realization. Once this Love is awakened, everything except the Lord becomes insipid. We worship God, and yet He does not accept our worship. How is this to be accounted for? The reason is, Love is wanting in us. He is bound to accept our worship provided there is love in it. The Lord proclaimed it in the *Gītā* with His own sacred lips:—

“He who offereth to Me with devotion a leaf, a flower, a fruit or even water that I accept from the striving soul, offered as it is with devotion.”

(IX. 26)

God does not hunger for our offering of fruit, flower or leaf. He hungers only for our Love. He is always on the look out for a true lover in this world. A true lover is he who while allowing himself to be flayed alive for the sake of God will feel a stream of joy flowing through every pore of his body. If God accepts the things he calls his own, his pleasure knows no bounds. He feels, and rightly so, that through that acceptance he has been cured of his egoistic sense; for so long as one

feels a certain thing to be his own, it will not be accepted even by a noble soul, to say nothing of God. And the moment our offering is accepted by God, it may be taken for granted that our sense of egoism has disappeared. As a matter of fact everything on earth belongs to God, it is through error that we imagine it belongs to us. It is the idea of possession that has to be radically removed. The day God accepts us with all our possessions, we may take it for granted that from that day He has become our own !

When pure Love for God is developed, one no longer entertains fear of, or love for anything else in the world, nor does he care any more for dishonour or infamy. Just as a strong flood uproots and carries away all trees on the banks of the Ganges, even so all ideas of honour and dishonour are washed away by the strong current of Love. Just as the mental current of a *Yogī* established in meditation flows only towards God, even so the current of Love begins to flow towards God. The joy felt in this state is truly indescribable. One is purged of all evils such as the sense of shame, fear and honour born of the ego, the different pairs of opposites cease to have any effect on him and the lover becomes as dead to the world as a corpse. The Lord is always subservient to the will of such a lover. The Lord offers His all to a devotee who offers all that he possesses to Him. When Love grows in intensity it expresses itself through horripilation. Just as the ocean heaves and swells when it

observes the full moon in the sky, even so the heart of a lover begins to dance out of joy when he beholds with his own eyes the soul-captivating beauty of the lotus-like face of the All-beautiful Lord. The ocean of Love within his heart swells and overflows, the heart can no longer contain it; his voice gets choked, words come falteringly from his lips, Love begins to flow like a stream through his eyes and nose and in the end reaching the subtle nerves under the eye-brows and the skull makes the Lover totally unconscious. His condition is then reduced to that of a lifeless statue.

When the devotee begins to pine for the Lord, the Lord, too, begins to pine for the devotee. If Sītā wept and lamented for Rāma when she was taken away by Rāvaṇa and kept confined in the Aśoka garden, Rāma also wept and lamented for Sītā when He searched her from forest to forest!

If we pine for the Lord as intensely as Rukmīṇī and Draupadī did, the Lord is sure to pine for us, and will certainly reveal Himself before us. God is not pleased by the mere mechanical observance of the rules of worship; He is a seeker of Love! Love is not governed by rules. Where the conduct is regulated by rules, Love is not of a high order. In Love stringency of rules and regulations is naturally absent. No conscious effort has to be made to break them. They fall off by themselves. It is in this state that true Love makes itself manifest. There is no outward show in this Love. The devotee becoming an embodiment of Love gets absorbed

and merged in the Lord. This is Love in its purest state, which is the true form of God. The Gopīs of blessed memory possessed this highest state of Love. The mere sight of their Love dissolved and melted even inanimate objects, to say nothing of human beings! The very atmosphere of the place where this Love manifests itself helps to diffuse the intoxication of Love. The whole environment of the place where the Lover moves gets infected by Love. The place touched by the Lover, and even the dust touched by his feet gets transformed into Love. Only true lovers of God know the secret of this truth, and such Love can develop only in relation to God and not in relation to any other object. The story of Love which carried Śrī Uddhava off his feet will similarly transport us into the region of Love, if we can but hear it. But where shall we get the privilege of hearing it? Such a thing cannot happen where there is a mere show of Love. It can happen only where there is genuine Love, and not a mere semblance of it.

When a person whose heart is pierced by the amorous glances of a beautiful woman sees the whole world as pervaded only by her existence and moves in the world as a lunatic enjoying untold bliss in thoughts of her, although the object of his love is a mortal being, we cannot imagine the condition of that blessed being who has been pierced by the dart-like glances of the Divine Śyāmasundara, who is God-incarnate and the embodiment of Supreme Bliss. No one can imagine what will be the nature of ecstatic joy that he will feel intoxicated with, and what will he

perceive in this world. Nor is there any thing within our experience in this world which can be compared to this state. If the enjoyments of the world are likened to a particle of dust and the bliss of God-perception is compared to the earth itself, if the former are likened to the image of the sun reflected in a mirror and the latter to the sun itself, even then the comparison would appear incongruous. Just as a figure made of ice cannot sound the depth of the ocean and describe it, similarly we cannot even guess the nature of this joy. In fact, like the figure of ice which gets dissolved in the ocean, the Lover of God is transformed into God Himself. He cannot be expected to give us even a rough idea of what God is like; for he no longer remains apart from God, while others cannot describe His true nature. The Lover no doubt appears to us as moving in the same body even after he has realized God, but as a matter of fact his body is then transformed into Love itself. He showers Love wherever he goes. Even an ordinary glance from him will drench people with the nectar of Love. When even such persons are rarely to be found, how much more difficult should it be to obtain a sight of God? But if there is Love, it becomes easy enough. God is All-merciful. Were He to judge us only by our actions, our redemption would have been a difficult job; but He judges us not by our actions. He gives Himself up to us in return for Love. He who comes to know this secret surrenders himself to God and thereby succeeds in realizing Him.

When Bharata was going to Chitrakuta intoxicated with Love for

Śrī Rāma, all inanimate objects that fell on the way turned animate, and all animate objects became lifeless as it were at the very sight of his Love. What was the condition of Bharata himself, whose very sight infused life into lifeless objects and made sentient creatures lifeless, as it were, could be known to Bharata alone. This type of unselfish Love is what is called pure, transcendent and stainless Love. It is free from all blemish and is exclusive in its nature. It is brightly effulgent, though not exactly like the sun; the effulgence it contains is the supreme stainless effulgence of Knowledge; it is sweeter and more immortalizing than ambrosia itself. We should all endeavour to realize this essence of true bliss. What we should do, therefore, is to cultivate dispassion towards all objects that provide only momentary enjoyment, but which are in essence the very roots of sorrow, and fixing our mind on the *Paramātmā*, who is Love-incarnate, love him from the core of our heart. The very day our Love takes the form of a ceaseless stream, we shall realize God. If, therefore, the reader believes in the truth of what has been stated above, if he has the fullest confidence that through the scrupulous pursuit of the discipline for God-realization he must succeed in realizing God, then with a sincere heart he should withdraw his mind from the objects of enjoyment of the world, which are transitory and painful in essence, and which appear pleasant only through ignorance, and devote it to God, who is absolute existence, pure consciousness, and infinite bliss, with exclusive and whole-hearted love, which is the principal means of realizing Him.



The Divine Name Number.

The *Kalyana-Kalpataru* will complete the fourth year of its career in December next. Through the grace of God and the patronage of its numerous friends and well-wishers it is steadily growing in popularity as a non-sectarian magazine exclusively devoted to the propagation of spiritual ideas. The teachings of Sanātana Dharma which it places before its readers every month through a faithful interpretation of the scriptures, are being increasingly appreciated by thinkers in India and abroad. These teachings require to be particularly emphasized in the present state of crisis through which the world is passing. There is no denying the fact that man's conquest of Nature has led to an excessive increase of material power. This power to the extent that it is divorced from spirituality has become a menace to the true well-being of humanity. A way of escape from the impending catastrophe may be discovered only through the lights derived from the eternal truths of religion. The message of the *Gītā* was delivered to the world when it was faced with a similar crisis. It is, therefore, not unreasonable to hope that Hinduism may have some solution to suggest for remedying the evils of present-day society—individual, national, and international. And our Śāstras are unanimous in declaring that the Divine Name is the only remedy at the present age which can solve all our difficulties.

Our readers are aware that the magazine begins a new year with an inaugural special number. The fourth Special Number which was issued in January last was designated as the "Śrī Kṛṣṇa Number". It is proposed to bring out the fifth special number in January, 1938 under the title of the "Divine Name Number". A list of subjects proposed to be discussed in that number is being printed below. The practice of the Divine Name either through *Japa* or *Kirtana* is a well-known spiritual practice which all the religious systems of India advocate as necessary for the spiritual growth of aspirants. The Guru imparts the Name to the disciple, and it is through the Name that the disciple comes face to face with God Himself. Indeed, our Śāstras hold the Name to be identical with God Himself. Mass chanting of the Name or *Kirtana* is recommended by the Purāṇas as the best and most efficacious spiritual exercise in the Kali age. If we examine, again, the religions of non-Indian origin like Christianity, Judaism, Islam and Zoroastrianism, we shall notice that the Name of God has been liberally used in all their prayers, hymns, psalms and sacred songs. Thus the Divine Name exercises an all-pervasive influence, and it will not, perhaps, be incorrect to say that there is no system of religion in the world in which the spiritual efficacy of the Name has not been more or less recognized and appreciated. It is our humble prayer that our readers will kindly render us help in the production of the proposed number by sending us short articles on any subject mentioned in the list of subjects given below. We trust it is not too much for us to expect this help from our numerous patrons and readers. The articles, as stated above, should be short and closely argumentative and should not ordinarily cover more than two sheets of type-written paper in foolscap size. Handwritten manuscripts should be neat and clean and be written on one side of the paper. The articles should also satisfy the ordinary tests of language.

According to the new postal rules the proposed special number will have to be brought out in the first week of January. As the editing, printing and despatch of a voluminous issue like the special issue of the *Kalyana-Kalpataru* requires a good deal of time, it is requested that contributions intended for this number may be posted so as to reach us by the end of September at the latest. All communications and contributions in connection with the Special Number should be sent to my temporary address, P. O. RATANGARH, BIKANER, (RAJPUTANA).

HANUMANPRASAD PODDAR

Controlling Editor.

List of Subjects for the Divine Name Number.

1. God and His Name.
2. Pranava, the original Name.
3. The glory of the Divine Name.
4. The Divine Name as the original Creative Force.
5. The 'Name' as the Container of the Universe.
6. Various Forms of Sādhana through the 'Name'.
7. The place of the 'Name' in the Vedas.
8. The 'Name' as glorified by the Purāṇas.
9. The 'Name' in Jñāna-Sādhana.
10. The 'Name' in Bhakti-Sādhana.
11. The 'Name' and its efficacy for the Karma-Yogi.
12. The place of the 'Name' in the Yoga-Sādhana.
13. The 'Name' is God Himself.
14. God-Realization through the 'Name'.
15. The 'Name' as God's incarnation.
16. 'Name', more powerful than God Himself.
17. The Glory of Śrī Rāma's 'Name'.
18. The Glory of Śrī Kṛṣṇa's 'Name'.
19. Even God fails to describe the Glory of the 'Name'.
20. Jiva's only refuge is the 'Name'.
21. 'Name' the best purifier of the heart.
22. The 'Name' in Prema-Sādhana (worship of God through Love).
23. Japa of the 'Name' as a spiritual discipline.
24. *Kirtana* or Mass Chanting of the Divine Name.
25. *Kirtana*, the best Sādhana in the present age.
26. *Japa*, *Kirtana*, Prayer and Meditation.
27. God is linked to His Name.
28. Nāma-Sādhana, the most practical Form of Spiritual Discipline.
29. Inter-connection between Nāma-Sādhana and Meditation.
30. What the *Gītā* teaches about the Nāma-Sādhana.
31. Some Famous Names or Mantras for practitioners.
32. The story of Ajāmila's redemption through the 'Name'.
33. Bhakta Pahlāda and the Divine Name.
34. The story of Dhruva's God-Realization.
35. The story of Gajendra-Mokṣana.
36. How Draupadī was protected by the 'Name' ?
37. How the Gopīs practised the 'Name' ?
38. Spiritual potency of the Divine Name.
39. The Divine Name as Spiritualized Sound.
40. The 'Name', the sovereign remedy for all ills.
41. The 'Name' can surmount all difficulties.
42. The Highest Form of Worship through the 'Name'.
43. The 'Name' as the Wish-yielding tree.
44. The Scientific Explanation of the Efficacy of the Divine Name.
45. The Divine Name and Rationalism.
46. Sins that hinder progress in Practice of the Name (नामापराध), and how to avoid them.
47. 'Name', the best atonement for sin.
48. How does a single 'Name' bring salvation ?
49. Why some present-day practicers of the 'Name' do not feel their spiritual growth ?
50. No restriction of time and place for practice of the 'Name'.
51. Relation between the 'Name' and the Divine Qualities.
52. Experiences of practitioners of the Divine Name.
53. Short Lives of Saints who preached the Glory of the 'Name'.
54. The Impetus given to Group-Kirtana by Śrī Chaitanya Mahāprabhu and the Gaudīya school of Vaiṣṇavism.
55. The Divine Name and the Vārkaṇī school of Vaiṣṇavism.
56. Conception of Mediæval Saints (both of the Saguna and Nirguna school) on the Divine Name.
57. Place of *Japa* (muttering of the Name) in Buddhism and Jainism.
58. Place of *Japa* (muttering of the Name) in Christianity.
59. Place of *Japa* (muttering of the Name) in Islam.
60. Place of *Japa* (muttering of the Name) in Sikhism.
61. Place of *Japa* (muttering of the Name) in Zoroastrianism.

